THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For AUGUST, 1803.

Nemo niſi Victor Pace Bellum mutavit.

SALLUST.

ORIGINAL CRITICISM.

Lectures on the Elements of Chemiſtry, delivered in the Univerſity of Edinburgh, by the late Joſeph Black, M. D. Profeſſor of Chemiſtry in that Univerſity; Phyſician to his Majeſty for Scotland; Member of the Royal Society of Edinburgh, of the Royal Academy of Sciences at Paris, and the Imperial Academy of Sciences at St. Peterſburgh. Now publiſhed from his Manuſcripts. By John Robiſon, LL. D. Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh. 2 vol. 4to. 3l. 3s. Longman and Rees, London, and Creech, Edinburgh. 1803.

CHEMISTRY is a ſcience ſo much in preſent repute, and the attainments of Dr. Black in that ſcience are ſo generally acknowledged, that the attention of the public cannot fail to be drawn to this work with a force in ſome degree proportioned to the celebrity of its author. That Dr. Black's diſcoveries of *latent heat*, and the gas to which he gave the name of *fixed air*, laid the foundation of pneumatic chemiſtry, is a fact univerſally known; and every Briton, who is at once an admirer of that ſcience, and a lover of his country, will feel ſome degree of pride upon perceiving how much the chemiſts of Paris were indebted to the Profeſſor of Edinburgh. The work poſſeſſes other very powerful attractions. It is compoſed of the lectures delivered from his profeſſional chair by a man, who is ſaid to have been as remarkable for the elegant ſimplicity of his language, and the perſpicuous arrangement of his matter, as for his ſteady adherence, in his own philoſophical purſuits, to the principles laid down in the organum of Bacon. It will, therefore, be eagerly

ſought after, as an elementary work, by all who prefer the ſolid knowledge attainable by patient inveſtigation to the brilliancy of unſupported theories.

There is, however, a numerous claſs of readers, and perhaps of critics, who will be wofully diſappointed by a peruſal of theſe lectures. All thoſe who have profeſſed their unbounded admiration of the French chemiſts with their theories and nomenclatures, will be hurt when they find expoſed to public view the numerous tricks of the gods of their idolatry. This will be attributed to the editor of the lectures, who therefore may lay his account with having brought upon himſelf, a ſecond time, much of that rancour, which he formerly incurred by his *Proofs of a Conſpiracy againſt all the Religions and Governments of Europe.* In vain have Dr. Robiſon and Dr. Black done ample juſtice to the unfortunate Lavoiſier; in vain has the former admitted to their utmoſt extent La Place's attainments in *mathematics* and *aſtronomy*. They have united in treating with contempt all theories of *life* founded on the facts of chemiſtry; and, by thus depriving materialiſm of one of its principal ſupports, have given unpardonable offence to thoſe ſages, who have diſcovered the unlimited perfectibility of man, though he be nothing more than an organized ſyſtem of matter!

On this account we will venture to predict, that the conductors and writers of all the jacobinical journals of the age will be up in arms againſt the author and the editor of theſe volumes. Their taſk, however, will not be eaſy, if they attempt to diſcredit the *ſcience* of either. One indeed may ſay, that Dr. Black has been farther *behind* in chemiſtry than he had imagined, whilſt another affirms that Dr. Robiſon is a valetudinary man, whoſe religious and ariſtocratical prejudices make him view every innovation in ſcience with *gloomy ſuſpicion.* But ſuch remarks will produce little effect; becauſe one has only to read the volumes before us, to perceive that both their author and their editor, while they reject mere hypothetical theories as unworthy of regard, are diſpoſed to proceed as far as accurate experiments and faithful induction will lead them; and ſurely he, who, after what we have witneſſed, does not view *innovations* in ſcience with ſome degree of ſuſpicion, though he may be a *philoſophiſt*, cannot be deemed a *lover of wiſdom.*

The mode of attack, therefore, will be changed; and our *monthly* and *quarterly* directors of the public taſte, finding Dr. Black and Dr. Robiſon invulnerable in ſcience, will proceed with petulance to expoſe the defects of their ſtyle. The ſtyle of ſcience is indeed ſuſceptible of no other ſpecies of elegance than what is compriſed in perſpicuity and preciſion; but as our critics are not *all* aware of this circumſtance, we ſhall not be ſurpriſed if ſome of them complain of a want of *pathos* and *energy!* At all events, they will dwell with pleaſure on ſome awkward expreſſions, which certainly occur in theſe volumes, and, attributing them to the editor, hold them up to ridicule for the purpoſe of leſſening the well earned fame of ſo ſteady and ſo

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able an opponent of French philoſophy and German illuminiſm.—— Men of candour, however, will view ſuch trivial defects in a very different light. They will indeed hardly perceive them in a blaze of ſuch varied excellence; and whilſt they reverence the ſtupendous talents of him, who, though his life has been profeſſionally devoted to *mathematics* and *mechanical philoſophy*, has here proved himſelf to be one of the profoundeſt chemiſts of the age, they will be ſurpriſed at the ſmall number of inelegant phraſes which occur, when they have been made acquainted with the ſtate in which the manuſcript lectures were put into the hands of Dr. Robiſon.

"That I engaged," ſays he, "to reviſe and prepare for publication the prelections of this eminent profeſſor, may appear preſumptuous, and to require ſome apology. Chemiſtry is a ſcience of ſuch immenſe extent, ſo multifarious, ſo abſtruſe in its principles, and intricate in their combination and mutual dependence, that to pretend to appreciate, or, if neceſſary, to alter any thing written by Dr. Black, requires no common ſagacity, and a degree of information not to be looked for in one who is not profeſſedly a chemiſt. And it ſeems a taſk too great for any perſon ſufficiently occupied in official duties of a very different nature. I acknowledge the juſtice of the charge.

"But I truſt that when the reader, and particularly thoſe who have had the happineſs of liſtening to the prelections of this excellent teacher, is informed in what manner this taſk fell into my hands, the appearances of preſumption will be conſiderably leſſened, and that my endeavours to perform it in a ſuitable manner will be received with ſome indulgence."

For indulgence there is ſurely no room, where every thing has been done that an editor could do; and done in a manner entitled to the approbation, not of the friends of Dr. Black only, but, of every friend of real ſcience. The executors of the celebrated chemiſt were induced to publiſh his lectures from his manuſcript notes, in order to prevent a ſurreptitious edition, with which they were threatened from notes taken by ſome of his pupils, and gradually improved by the corrections and additions of ſucceſſive years. His own notes were known to be far from perfect; and to work them up into a form fit for the public eye, was a taſk which could be expected only by a man who, beſides being acquainted with the general principles of the ſcience, was privy to the progreſs of Dr. Black's diſcoveries, and ſufficiently attached to him, while alive, to undergo, for the ſake of his fair fame, the irkſome toil of an editor. Such a man was found in Dr. Robiſon, who had once been his pupil, was afterwards his ſucceſſor in the univerſity of Glaſgow, and had, for many years before his death, been his colleague, and one of his moſt confidential friends in the univerſity of Edinburgh.

"When the propoſal was made to me," ſays the editor, "it ſtartled me; but it pleaſed me. It was very gratifying thus to have the laſt and the beſt opportunity of paying my reſpects to the memory of my excellent friend. I was indeed attached to Dr. Black by every honourable tie;"—

and "had no reaſon for declining the taſk, but the very powerful one of bad health, and the fear of its growing worſe, and my being thereby rendered unable to fulfil my engagements. It was, however, ſtrongly preſſed upon me; ſo that, after ſome fear and heſitation, I agreed to the propoſal.

"But I had not ſufficiently weighed the burden which I had taken upon my ſhoulders. I had been informed that Dr. Black had, for two or three years before his death, occupied himſelf in the reviſal of the notes of his lectures, and had brought them into very good order. Two or three of them which I looked into, in order to form a judgment of my taſk, correſponded with this account, and the engagement was entered into. This was in January 1800, while I was occupied with my college duty, ſo that I could do nothing in the affair till the May following. When I then entered ſeriouſly on the taſk, I found that the notes were (with the exception of perhaps a ſcore of lectures) in the ſame imperfect condition that they had been in from the beginning, conſiſting entirely of ſingle leaves of paper in octavo, full of erations, interlinings, and alterations of every kind; ſo that, in many places, it was not very certain which of ſeveral notes was to be choſen. They were often in ſuch a ſtate, that I could not give them to my amanuenſis to be tranſcribed; and the only thing that could be done was for me to dictate from them. I took this method, as the only ſecurity for obtaining a fair tranſcript. This proceſs neceſſarily conſumed a great deal of time before I could get to the end. It was then only that I could form a judgment of the performance; for, as I was going on, almoſt decyphering, my attention was wholly engroſſed by the lines before me, and I had ſcarcely any notion of a page of it taken together.

"I now found a difficulty of another kind. Throughout the whole ſeries of lectures, wherever the ſubject was very plain and obvious, the manuſcript contained merely a memorandum, from which Dr. Black had lectured extempore; in many places a reference was made to ſomething ſtanding on the table, or ſomething going forward in the furnaces. All theſe blanks were to be filled up, before I could ſay that I had made out even a rough draught of the lectures. This was done, and then it only remained to make ſome alterations in the modes of expreſſion, to cancel allaſions to a former day's lecture, and other circumſtances of this kind, which were not ſuitable to the appearance in the form of a book. In a few places, I found myſelf conſiderably at a loſs to aſcertain the author's meaning, when the reference was very ſlight, often in a note with the pencil. I mention all theſe circumſtances, to account for the ſeeming delay in the publication."

We have mentioned them for a very different reaſon. They will probably be overlooked by thoſe critics who are determined to detract from the reputation of the editor of theſe volumes; but as we have no ſuch deſign, we have laid them before our readers as ground ſufficient for demanding from them that tribute of reſpect which we cheerfully pay to the talents of him, who, "in ſickneſs and in ſorrow," could, while profeſſionally occupied in a different department of ſcience, accompliſh what has here been accompliſhed, in the ſhort ſpace of two years! Some indeed may infer from this account of the ſtate in which the lectures were put into the hands of Dr. Robiſon,

biſon, that he may ſhare with Dr. Black the honour of being the *author* of theſe volumes; but to prevent all ſuch miſtakes as this, he proceeds to ſay,

"I had the aſſiſtance of a very fair copy of notes taken by a ſtudent, or rather manufactured by the compariſon of many ſuch notes. This copy belonged to Dr. Black, and he had made many alterations and inſertions of whole pages with his own hand. It was of conſiderable ſervice to me for filling up the blanks above mentioned. Beſides the notes which Dr. Black had before him while he lectured, and which were all put into ſeparate parcels, each of which contained a lecture, there are other ſmall parcels, titled with the different articles of the courſe, and containing notes and memorandums of experiments, quotations from authors, ſpeculations and conjectures on intereſting facts or opinions. From theſe alſo I was frequently enabled to ſupply what Dr. Black had ſaid in the lecture.

"With ſuch helps, I truſt that I have omitted nothing of any importance, and have every where expreſſed Dr. Black's ſentiments with accuracy. This is always done in his own words, except in the caſes already mentioned, where I filled up a blank in the manuſcript. Even in theſe caſes, if the words of the above mentioned notes taken in the claſs expreſſed the ſubject with diſtinctneſs, I took them, in preference to any inſertion of my own, as probably not differing greatly from Dr. Black's diſcourſe. Where I had no ſuch help, I queſtion not but that the difference between Dr. Black's manner of expreſſing himſelf and mine, will be perceived by the gentlemen who had the pleaſure of hearing him. I am ſenſible that his language had a perſpicuous ſimplicity which I cannot attain."

With all the helps, however, which Dr. Robiſon was able to procure, he could not publiſh the whole courſe of Chemiſtry which his friend was accuſtomed to read in the ſchools of the univerſity of Edinburgh. "The memorandums on the medical preparations of mercury are ſo extremely ſlight and imperfect, that, ignorant (ſays he) as I am of medicine and pharmacy, I could not venture to make any uſe of them. The memorandums on the chemical analyſis of animal and vegetable ſubſtances are not in condition fit for publication, not being at all accommodated to the preſent ſtate of chemical ſcience." Yet he ſeems to hope that a more complete view of this very important part of the courſe may be recovered; and talks, with heſitation indeed, of publiſhing it in a ſupplementary volume.

To what he has publiſhed he has added notes, which the reader will find highly valuable, both as they illuſtrate the text, and aſcertain Dr. Black's claims to ſome important diſcoveries; and likewiſe as they exhibit notions truly philoſophical on the ſubject of chemiſtry. In this reſpect they are perhaps ſuperior to any thing in the text, or indeed that is to be met with any where elſe. The preface is concluded with an extremely intereſting account of the life of the author, which we are ſorry that our limits will not admit of our inſerting entire. In reſpect of ſtyle it may eaſily be equalled, and has often been ſurpaſſed; but there are not in the Engliſh language many ſketches of literary characters, which exhibit ſo perfect a picture of

the man as well in his domeſtic habits, as in his efforts to improve his favourite ſcience. Of this memoir we ſubjoin a pretty copious abſtract.

Dr. Black was born in France, on the banks of the Garonne, in the year 1728. His father, Mr. John Black, though of Scottiſh deſcent, was a native of Ireland, but had reſided for ſome time at Bordeaux as a wine-merchant, when he married the daughter of Mr. Robert Gordon of an ancient family in Aberdeenſhire, who was engaged in the ſame trade with himſelf.

The enlightened mind, liberal ſentiments, and amiable manners of Mr. Black attracted the attention of the illuſtrious Monteſquieu, who honoured the man poſſeſſed of them with no common ſhare of his friendſhip, and who, when he heard of Mr. Black's intention to leave Bordeaux, wrote to him a letter, in which he ſaid, "I cannot reconcile myſelf to the thoughts of your leaving Bordeaux. I loſe the moſt agreeable pleaſure that I had, that of ſeeing you often, and forgetting myſelf with you." This overflow of kindneſs may be attributed in part perhaps to French manners; but the preſident could not fail to enjoy much pleaſure in the ſociety of the intelligent Engliſhmen with whom he converſed at Bordeaux, as from them he might derive much information reſpecting the Britiſh conſtitution, to which his partiality is ſo well known.

Mr. and Mrs. Black had thirteen children, who were all taught to read Engliſh by their mother; and the ſubject of this memoir was, in 1740, ſent over to Belfaſt, that he might receive the education of a Britiſh ſubject. After reſiding ſix years at Belfaſt, he went, very well inſtructed in the learning of grammar ſchools, to the univerſity of Glaſgow, where his attention was chiefly attracted to phyſical ſcience.

"Being required by his father to make choice of a profeſſion, he preferred that of medicine, as the moſt ſuited to the general habits of his ſtudies, not foreſeeing, during the happy gaiety of youth, how much he would ſuffer by anxious ſolicitude and fears in the practice of this noble art.

"It was fortunate for Dr. Black that, when he began his medical ſtudies at Glaſgow, the celebrated Dr. William Cullen had juſt entered on his great career, was become conſcious of his own ſtrength, and ſaw the great unoccupied field of philoſophical chemiſtry open before him. It had been treated hitherto only as a very curious and uſeful art, which was indeed ſuſceptible of much improvement by means of rational inquiry and diſcuſſion. But Cullen ſaw in it a vaſt department of the ſcience of nature, which muſt be founded on principles as immutable as the laws of mechaniſm, and which may be one day formed into a great ſyſtem of doctrines, of various degrees of ſubordination and dependence. He was determined to attempt this mighty talk, and promiſed himſelf great reputation by its accompliſhment. Nor was he altogether diſappointed. He quickly ſucceeded in taking chemiſtry out of the hands of the metallurgiſts and pharmaceutiſts, and exhibited it as a liberal ſcience, the ſtudy of a gentleman. His pupils became zealous chemiſts as well as refined phyſiologiſts. Young Black was particularly delighted with a view which accorded

corded ſo happily with thoſe enlarged habits of thought which he had acquired; and his great bias to this ſtudy was ſoon perceived by Dr. Cullen. No profeſſor took a more lively intereſt in the progreſs of an emulous ſtudent than Cullen. It was his delight to encourage and aſſiſt their efforts;* and he ſoon attached Mr. Black ſo cloſely to himſelf, that the pupil was conſidered as the profeſſor's aſſiſtant in all his operations; and his experiments were adduced in the lecture, as good authority.

"Our young philoſopher had laid down a very comprehenſive and ſerious plan for the conduct of his ſtudies. This appears by a number of note-books found among his papers. There are ſome in which he ſeems to have inſerted every thing as it took his fancy, in medicine, chemiſtry, juriſprudence, or matters of taſte; and I find others into which he has transferred the ſame things diſtributed according to their ſcientific connections. In ſhort, he has kept a journal and ledger of his ſtudies, and has poſted his books like a merchant. I have looked over theſe memorandums with ſome care, and have there ſeen the firſt germs of thoſe diſcoveries which have at laſt produced ſuch a complete revolution in chemical ſcience. What particularly ſtruck me, was the ſteadineſs with which he advanced in any path of knowledge,—*nulla retrorsum.* Things are inſerted for the firſt time, from ſome preſent impreſſion of their ſingularity or importance, but without any alluſion to their connections. When a thing of the ſame kind is mentioned again, there is generally a reference back to its fellow; and thus the moſt inſulated facts often acquired a connection which gave them a ſcientific importance."

It is by the aid of ſuch contrivances as theſe that even genius itſelf attains to eminence in ſcience; and from the youth, who had adopted them at the age of twenty, important diſcoveries might reaſonably have been expected. Accordingly, in the oldeſt of theſe notes Dr. Robiſon found intereſting queries reſpecting the nature of cooling mixtures, and the cold produced by liquefaction; but he diſcovered no obſervations on fixed air of a date prior to the year 1752.

In 1750 Mr. Black removed from Glaſgow to Edinburgh to finiſh his ſtudies in the moſt celebrated medical ſchool then in Europe.—It was the good fortune of chemical ſcience that the opinions of profeſſors were at that period divided "concerning the manner in which certain lithontriptic medicines, and particularly lime-water, act in alleviating the excruciating pains of the ſtone and gravel." This was a ſubject quite ſuited to the taſte of our young philoſopher; and was indeed highly intereſting both to the chemiſt and the phyſician.

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* It is ſomewhat extraordinary, and, we think, not much to the credit of the *literati* of Edinburgh, that there has not yet appeared a tolerable biographical ſketch of this unqueſtionably eminent man. Is there not among Dr. Cullen's numerous pupils one man who was attached to him as Dr. Robiſon was to Dr. Black? In the *tranſactions of the Royal Society of Edinburgh* are many beautiful ſpecimens of biography, the ſubjects of ſome of which ſeem hardly to have been entitled to ſuch diſtinction; but in thoſe volumes the reader may look in vain for a life of Dr. Cullen! *Rev.*

All the medicines, which were then in vogue as ſolvents, ſeem to "derive their efficacy from quick lime, which derives its power from the fire. Its wonderful property of becoming intenſely hot, and even ignited, when moderately wetted with water, had long engaged the attention of the chemiſts. It was therefore very natural for them to aſcribe its power to igneous matter imbibed from the fire, retained in the lime, and communicated by it to alkalis, and other ſubſtances, which it renders ſo powerfully acrid. Mr. Black at firſt entertained this opinion; for in one memorandum, he hints at ſome way of catching this matter as it eſcapes from the lime, while it becomes mild by expoſure to the air;—but on the oppoſite blank page is written, '*Nothing escapes,—the cup rises considerably by absorbing air.*' A few pages after this, he compares the loſs of weight ſuſtained by an ounce of chalk, when calcined, with its loſs when diſſolved in ſpirit of ſalt (muriatic acid). This was before the end of the year 1752; ſo that he muſt have then more than ſuſpected the real nature of theſe ſubſtances. Soon afterwards the experiments with magneſia, which laid open the whole myſtery, are mentioned in the following memorandum:

"When I precipitate lime by common alkali, there is no effervescence. The air quits the alkali for the lime, but it is not lime any longer, but c : c : c :. It now effervesces, which good lime will not."

"He had now diſcovered that the terrible acrimony of thoſe powerful ſubſtances is their native property, and not any igneous matter derived from the lime, and by the lime from the fire. He had diſcovered that a cubic inch of marble conſiſts of about half its weight of pure lime, and as much air as would fill a veſſel holding ſix wine-gallons, and that it is rendered taſteleſs and mild by this addition, in the ſame manner that the oil of vitriol (ſulphuric acid) is rendered taſteleſs and mild, in the form of alabaſter, by its combination with calcareous earth.

"His experiments on the lithontriptic medicines, by aſcertaining the true nature of quick lime, had in one glance ſhowed him, what cauſticity is, to what ſubſtances it belongs, and how to induce it, or remove it, or direct its activity at pleaſure. This was a ſubject more intereſting even to the phyſician than to the chemiſt. It had divided the opinions in both departments, and given riſe to many myſterious notions concerning the nature of fire (and favourites, becauſe myſterious) derived from the very remarkable properties of quicklime. Our notions are now altogether reverſed. Lime imparts nothing; it only removes from ſubſtances, naturally cauſtic, that air which renders them mild; and by this addition it becomes mild or inactive. Theſe myſterious notions are now exploded as mere fancies; and great ſimplicity is now perceived in theſe operations of nature, which formerly appeared very intricate or abſtruſe.

"It is ſurely a dull mind that would not be animated by ſuch a proſpect as was now opened to the young philoſopher. I preſume that Mr. Black felt its genial influence; and I ſuppoſe that having fixed on this for the ſubject of his inaugural eſſay, he deferred application for a degree, till his doctrine ſhould be eſtabliſhed beyond the poſſibility of contradiction, by a train of deciſive experiments.

"The inaugural eſſay, and the preciſe time of its appearance in public, were fortunate circumſtances for ſcience. At this very time Dr. Cullen was removed to Edinburgh, and the chemical chair at Glaſgow was vacant. On whom could it be beſtowed with ſo much propriety, as on an alumnus of the univerſity, who had ſo eminently diſtinguiſhed himſelf, both as a che-

a chemiſt, and as a reaſoner? For I heſitate not to ſay, that excepting the optics of Newton, there is not a finer model of philoſophical inveſtigation, than the eſſay on magneſia and quicklime."

As ſuch that eſſay appeared to Monteſquieu, who, as ſoon as he had read it, called on his friend at Bordeaux, and ſaid—"Mr. Black, my very good friend, I rejoice with you; your ſon will be the honour of your name and of your family."

"That ſagacious philoſopher," ſays Dr. Robiſon, "ſaw, with the firſt glance, the door opened to a field of reſearch, altogether novel, and of unknown extent. What could be more ſingular than to find ſo ſubtile a ſubſtance as air exiſting in the form of a hard ſtone, and its preſence accompanied by ſuch a change in the properties of that ſtone? What bounds could reaſonably be ſet to the imagination, in ſuppoſing that other aërial fluids, as remarkable in their properties, might exiſt in a ſolid form in many other bodies, which attracted no notice, becauſe their nature and compoſition were unknown?"

At Glaſgow Dr. Black gave lectures as well on the inſtitutes of medicine as on chemiſtry, ſo that his attention was neceſſarily divided between two very different ſciences. He was likewiſe extremely anxious about his patients, of whom his reputation and elegant manners had procured to him a great number.

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All the medicines, which were then in vogue as ſolvents, ſeem to "derive their efficacy from quick lime, which derives its power from the fire. Its wonderful property of becoming intenſely hot, and even ignited, when moderately wetted with water, had long engaged the attention of the chemiſts. It was therefore very natural for them to aſcribe its power to igneous matter imbibed from the fire, retained in the lime, and communicated by it to alkalis, and other ſubſtances, which it renders ſo powerfully acrid. Mr. Black at firſt entertained this opinion; for in one memorandum, he hints at ſome way of catching this matter as it eſcapes from the lime, while it becomes mild by expoſure to the air;—but on the oppoſite blank page is written, '*Nothing escapes,—the cup rises considerably by absorbing air.*' A few pages after this, he compares the loſs of weight ſuſtained by an ounce of chalk, when calcined, with its loſs when diſſolved in ſpirit of ſalt (muriatic acid). This was before the end of the year 1752; ſo that he muſt have then more than ſuſpected the real nature of theſe ſubſtances. Soon afterwards the experiments with magneſia, which laid open the whole myſtery, are mentioned in the following memorandum:

"When I precipitate lime by common alkali, there is no effervescence. The air quits the alkali for the lime, but it is not lime any longer, but c : c : c :. It now effervesces, which good lime will not."

"He had now diſcovered that the terrible acrimony of thoſe powerful ſubſtances is their native property, and not any igneous matter derived from the lime, and by the lime from the fire. He had diſcovered that a cubic inch of marble conſiſts of about half its weight of pure lime, and as much air as would fill a veſſel holding ſix wine-gallons, and that it is rendered taſteleſs and mild by this addition, in the ſame manner that the oil of vitriol (ſulphuric acid) is rendered taſteleſs and mild, in the form of alabaſter, by its combination with calcareous earth.

"His experiments on the lithontriptic medicines, by aſcertaining the true nature of quick lime, had in one glance ſhowed him, what cauſticity is, to what ſubſtances it belongs, and how to induce it, or remove it, or direct its activity at pleaſure. This was a ſubject more intereſting even to the phyſician than to the chemiſt. It had divided the opinions in both departments, and given riſe to many myſterious notions concerning the nature of fire (and favourites, becauſe myſterious) derived from the very remarkable properties of quicklime. Our notions are now altogether reverſed. Lime imparts nothing; it only removes from ſubſtances, naturally cauſtic, that air which renders them mild; and by this addition it becomes mild or inactive. Theſe myſterious notions are now exploded as mere fancies; and great ſimplicity is now perceived in theſe operations of nature, which formerly appeared very intricate or abſtruſe.

"It is ſurely a dull mind that would not be animated by ſuch a proſpect as was now opened to the young philoſopher. I preſume that Mr. Black felt its genial influence; and I ſuppoſe that having fixed on this for the ſubject of his inaugural eſſay, he deferred application for a degree, till his doctrine ſhould be eſtabliſhed beyond the poſſibility of contradiction, by a train of deciſive experiments.

"The inaugural eſſay, and the preciſe time of its appearance in public, were fortunate circumſtances for ſcience. At this very time Dr. Cullen was removed to Edinburgh, and the chemical chair at Glaſgow was vacant. On whom could it be beſtowed with ſo much propriety, as on an alumnus of the univerſity, who had ſo eminently diſtinguiſhed himſelf, both as a che-

a chemiſt, and as a reaſoner? For I heſitate not to ſay, that excepting the optics of Newton, there is not a finer model of philoſophical inveſtigation, than the eſſay on magneſia and quicklime."

As ſuch that eſſay appeared to Monteſquieu, who, as ſoon as he had read it, called on his friend at Bordeaux, and ſaid—"Mr. Black, my very good friend, I rejoice with you; your ſon will be the honour of your name and of your family."

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aſcertained the fixation of *heat*, or what is now called *caloric*, in bodies, when it melts or evaporates them; and completely proves the important diſcovery to be the undivided property of his ingenious friend; but his detail of this ſubject is hardly ſuſceptible of abridgment, and our limits admit not of the whole. During the courſe of this narrative, he pays ſome handſome and well-merited compliments to the ingenuity of Mr. Watt, the celebrated engineer, and of Dr. Irvine, late lecturer on chemiſtry in the univerſity of Glaſgow, who were then the pupils of Dr. Black, and who aſſiſted him in making the experiments which demonſtrated the truth of his theory. It was with the aſſiſtance of theſe friends that he found the latent heat of ſteam to be 850 of Fahrenheit's ſcale, and ſometimes greatly to exceed this.

"Thus," ſays the editor, in a ſtrain of philoſophical piety to which the chemical ſcioliſts of the French ſchool are ſtrangers, "was eſtabliſhed another law of nature, of moſt extenſive and important influence in the train of changes that are going on around us. Here we obſerve matter of combination * of heat or fire, the mighty agent by whoſe operation all theſe changes are effected. Heat, or the cauſe of heat, ſeems now to put on a real form, and is no longer liable to be conſidered as a mere condition or ſtate, into which other matter may be brought; as noiſe or ſound is known to indicate merely a certain undulating or tremulous motion of air, or other elaſtic matter. But we now ſee heat ſuſceptible of fixation, of being accumulated in bodies, and, as it were, laid by, till we have occaſion for it; and we are as certain of getting the ſtored up heat out of the ſteam or the water, by changing them into water or ice, as we are certain of getting out of our drawers the things we laid up in them.

"The influence of this laſt combination of heat is much more extenſive than appears in the experiments by which its reality was eſtabliſhed. Dr. Black diſcovered that this abſorption and accumulation takes place, not only in the boiling of all fluids, and all converſions of matter into ſtrongly elaſtic ſteams, but alſo in every caſe of evaporation, even the moſt gentle and unperceived. When the hand is dipped into warm water, and then held up in the air till the film of water adhering to it is dried off, we feel it remarkably colder than the other hand expoſed to the ſame air. If we dip one finger into a glaſs of water, and another of the ſame hand into a

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* Dr. Black having aſcertained the quantity of heat latent, or fixed in water, and given out when the water freezes, "took a pleaſure in laying before his ſtudents a view of the extenſive and beneficial effects of this habitude of heat in the economy of nature. He made them remark how by this means there is accumulated, during the ſummer months, a vaſt magazine of heat, which, by gradually emerging, during coagulation, from the water which covers the face of the earth, ſerves to temper the deadly cold of winter. Were it not for this quantity of heat, amounting to 145 degrees, which emerges from every particle of water as it freezes, and which diffuſes itſelf through the atmoſphere, the ſun would no ſooner go a few degrees to the ſouth of the equator, than we ſhould feel all the horrors of winter."

glaſs of ſtrong ſpirit of wine, and hold up the hand in the air, the finger dipt into the ſpirit is firſt dry, and till it be dry it feels remarkably colder than the other; but now, the other continues the colder of the two, till it alſo be perfectly dry.

"Here we can alſo trace another magnificent train of changes, which are nicely accommodated to the wants of the inhabitants of this globe. In the equatorial regions, the oppreſſive heat of the ſun is prevented from a deſtructive accumulation by a copious evaporation. The waters ſtored with their vaporific heat, are thus carried aloft into the atmoſphere, till the rareſt of the vapour reaches the very cold regions of the air, which immediately form a very ſmall portion of it into a fleecy cloud. This alſo further tempers the ſcorching heat by its opacity, performing the acceptable office of a ſcreen. From thence the clouds are carried to the inland countries, to form the ſources in the mountains, which are to ſupply the numberleſs ſtreams that water the fields. And by the ſteady operation of cauſes, which are tolerably uniform, the greater part of the vapours paſs on to the circumpolar regions, there to deſcend in rains and dews; and in this beneficent converſion into rain by the cold of theſe regions, each particle of ſteam gives out the 700 or 800 degrees of heat which were latent in it. Theſe are immediately diffuſed, and ſoften the rigour of thoſe leſs comfortable climates."

"Surely theſe two chemical laws of nature are curious, of extenſive influence, and of mighty importance. The diſcovery, and the ſatisfactory eſtabliſhment of them, were titles to fame and honour, and the name of Dr. Black ſhould have now been familiar among the philoſophers of Europe. About this he gave himſelf little concern, and was perfectly ſatisfied when he ſaw that his pupils underſtood the doctrine delivered in his lectures."

The ſucceſs of Mr. Watt's ſteam engine, which was the reſult of his ſtudies under Dr. Black, afforded much ſatisfaction to that amiable philoſopher, who could ſcarcely have been more gratified, had the advantages of the patent accrued to himſelf.

In 1766 Dr. Black was called from Glaſgow to fill the chemical chair in the univerſity of Edinburgh; and, as Dr. Robiſon obſerves, the acquiſition of ſuch a man muſt have been of the higheſt value to that celebrated ſeminary of learning and ſcience.

"Ingenious men, of a fertile and lively imagination, are but too apt to give a looſe to their fancy, in forming wide-graſping theories, and dreſſing them out in ſpecious attire. The young ſtudent, ardent and credulous, is dazzled by what appears a ſtrong and wide-ſpreading light, not remarking that perhaps it is not the natural emanation from a luminary, but is artificially collected by mirrors and glaſſes; or that what he takes for real objects are only the ſhadowy repreſentations by a magic lanthorn. To this, in a great meaſure, may we aſcribe the continual flux of theory which may be obſerved in all univerſities. Yet the conſequences to ſcience are moſt unfortunate. Not only do the precious years of youth and of mental energy paſs on without ſolid inſtruction, but alſo the moſt unfortunate of all habits is acquired, that of conſidering the extenſive and plauſible application of a theory to the explanation of phenomena as a valid proof of its truth. But, on the other hand, the lectures of ſuch a teacher as Dr. Black, never

never permitting this play of fancy, and even rarely introducing conjecture, would be safe lessons for ingenious youth. The affirmations of the professors may be trusted as matters of experience, and the students will acquire betimes the habit of never proceeding, in research of any kind, without sounding the channel as he advances."

Whilst Dr. Black was thus cautiously guiding his pupils in the road of chemical science, and neglecting his own fame for their benefit, the discoveries which he had already made gave rise to a new species of chemistry, which, as it is chiefly conversant about aërial fluids, has got the name of PNEUMATIC CHEMISTRY. This branch of science was successfully cultivated by PRIESTLEY, SCHEELE, and the Honourable MR. CAVENDISH, whose discoveries Dr. Robison details, and accurately discriminates.

"In the midst of this order of research, and this rich harvest of discovery, MR. LAVOISIER appeared, and took an active share;—not hunting after new substances, he considered those already known, with more sagacity than the multitude busy in the chace. He thought that the chemical relations of various substances had been mistaken by all; that we held many bodies as simple, of which the composition may be shewn, and those to be compounded which are really simple. Thus, sulphur, which the chemist, ever since the days of STAHL, had supposed to consist of vitriolic acid and that matter which imparts inflammability to bodies, was proved by Lavoisier to be more simple than the acid, and that this acid was in fact composed of sulphur and vital air. He proved that in the phænomenon which we call combustion or inflammation, the only thing of which we are absolutely certain is the combination of the inflammable body with vital air; and that, by separating this air from it again, the body regains its primitive form, and is again inflammable, that is, again capable of uniting, in a particular way, with vital air. Reflecting now on the two cases, in which Dr. Black had ascertained a combination of tangible matter with fire, in such a way as not to be discovered by the temperature, but only by the liquid or the vaporous form which it causes the substance to assume, he asserted the reality of a third combination of tangible matter with heat, to be added to those discovered by Dr. Black: a combination, which was not to be changed by the mere contact of a sufficient quantity of *any* cold matter, but required the contact of another substance, properly related to vital air in the way of chemical affinity. Heat combined in this manner renders a fluid *aërial*, or permanently elastic, and no longer condensible like watery vapours. These compounds he denominated *gases*. Of this kind are all the airs lately discovered. Lastly, as the chief point of this doctrine, he affirms that the light and heat which appear in the combustion, are ingredients of the vital air, detached from it, and from it alone, when its ponderable part combines with the body which we call inflammable.*

* "This doctrine is not entirely new. Dr. Hooke, one of the first members and brightest ornaments of the Royal Society of London, published the same doctrine in his *Micography*, 1665. Afterwards Dr. Mayhew of Oxford, and Rey, a French chemist, entertained opinions extremely similar."

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"This doctrine concerning combuſtion, the great, the characteriſtic phenomenon of chemical nature, has at laſt received almoſt univerſal adoption, though not till after conſiderable heſitation and oppoſition; and it has made a complete revolution in chemical ſcience."

Dr. Robiſon, very juſtly, thinks himſelf entitled to ſay, that on Dr. Black's two diſcoveries of *fixed air* and *combined heat* reſts the very baſis of this improved ſcience; and that his experiments pointed out the plan and furniſhed the chief helps for raiſing the ſuperſtructure.

"It is very natural to ſuppoſe that he took an active part in theſe keen reſearches, to which he opened the way: but alas! *his lot forbade.* His conſtitution had always been feeble. The ſlighteſt cold, the moſt trifling approach to repletion, immediately affected his breaſt, occaſioned feveriſhneſs, and, if continued for two or three days, brought on a ſpitting of blood. In this ſituation, nothing reſtored him to eaſe but relaxation of thought and gentle exerciſe. The ſedentary life to which ſtudy confined him was manifeſtly hurtful; and he never allowed himſelf to indulge in any intenſe thinking, or puzzling reſearch, without finding theſe complaints ſenſibly increaſed.

"Thus ſituated, Dr. Black was obliged to be contented as the ſpectator of the ſucceſsful labours of others. So completely trammeled was he in this reſpect, that although his friends ſaw others diſingenuous enough to avail themſelves of the novelties announced in his lectures, without acknowledging the obligation, and were thence afraid that their friend's claim of originality and priority might become doubtful; and although they repeatedly urged him to publiſh an account of what he had done, this remained unaccompliſhed to the laſt. Dr. Black often began the taſk; but was ſo nice in his notions of the manner in which it ſhould be executed, that the pains which he took in forming a plan of the work never failed to affect his health, and oblige him to deſiſt. Of this I ſaw a moſt diſtinct inſtance, when his diſſatisfaction with the artful conduct of Lavoiſier provoked him to make an unuſual exertion.

"Dr. Black, therefore, devoted his whole time and attention to the communications which his pupils had a right to expect from him. Moderate in all his wiſhes, he was never anxious to bring himſelf into view, unleſs the occaſion required his appearance. His reputation naturally engaged him in an extenſive correſpondence, he being often appealed to as a judge, and often conſulted as a philoſopher. On ſuch occaſions, when he could give his opinion without being obtruſive, (a thing which he deteſted) he was ever ready to communicate it, and to give every uſeful information,—which he did with frankneſs and ſincerity, and with the moſt unaffected modeſty.

"Averſe from oſtentation, he peculiarly diſliked appearing as an author. His diſſertatio, *De acido a cibis orto, et de Magnesia*, was a work of duty, being his inaugural Theſis. His *Experiments on Magnesia, Quicklime, and other alkaline substances*, printed ſoon after, was almoſt indiſpenſably neceſſary for putting on a proper foundation what was only indicated in his inaugural diſſertation. His *Observations on the more ready freezing of water that has been boiled*, publiſhed in the Philoſophical Tranſactions of London in 1774, was alſo called for; and his *Analysis of the waters of some boiling springs*

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in Iceland, made at the requeſt of his friend T. J. Stanley, Eſq. was read to the Royal Society of Edinburgh, and publiſhed by the Council. He correſponded occaſionally with Seguin, and with Crell who had been his pupil; but did not encourage much intercourſe of this kind, having found that *his informations ſometimes appeared in print as the investigations of the publiſhers*. He could not be perſuaded to tranſmit any eſſay to the Royal Academy of Sciences at Paris, or to the Imperial Academy of Sciences at St. Peterſburgh, of both of which he had been elected a foreign aſſociate.

"Such was Dr. Black, conſidered as a public man. I wiſh that I could as eaſily deſcribe him in his private capacity,—at home, or in ſociety,—as an acquaintance, or a friend: but this requires a talent to which I have no pretenſions."

Such is the modeſt language of his biographer; but the truth is, that a private character has been ſeldom more accurately or more diſcriminately drawn than the character of Dr. Black is drawn in the preface to his lectures. For that character, however, we have not room, and we will not deſtroy its effect by giving a meagre abridgment. Suffice it to ſay, that he appears to have been as amiable in private life as he was unqueſtionably great in the republic of letters; and that when the univerſity of Edinburgh was deprived of one of its brighteſt ornaments, that city loſt one of the moſt accompliſhed gentlemen whom it could boaſt among its inhabitants.

"On the 26th of November, 1799, this eminent philoſopher expired, without any convulſion, ſhock, or ſtupor, to announce or retard the approach of death. Being at table, with his uſual fare, ſome bread, a few prunes, and a meaſured quantity of milk diluted with water, and having the cup in his hand when the laſt ſtroke of his pulſe was to be given, he had ſet it down on his knees, which were joined together, and kept it ſteady with his hand, in the manner of a perſon perfectly at eaſe; and in this attitude expired, without ſpilling a drop, and without a writhe in his countenance; as if an experiment had been wanted to ſhow to his friends the facility with which he departed.

"So ended a life, which had paſſed in the moſt correct application of reaſon and good ſenſe to all the objects of purſuit which providence had preſcribed to his lot; with many topics of agreeable recollection, and few things to ruffle his thoughts."

He was a ſtranger to the feeling of a huſband and a father, but "he had long enjoyed the tender and affectionate regard of parents whom he loved, honoured, and revered; with the delightful conſciouſneſs of being a dutiful ſon, and being cheriſhed as ſuch; one of a family remarkable for ſweetneſs of diſpoſition and manners, he had lived with his brothers and ſiſters in terms of mutual love and attachment. He had never loſt a friend, but by the ſtroke of mortality, and he felt himſelf worthy of that conſtancy of regard."

(To be continued.)

Biſſet's

Biſſet's *Hiſtory of the Reign of George III.*

(*Continued from p.* 307.)

OUR author commences his account of the origin of the war in 1756, with the following reflection, which we think juſt, both as to its reference to the time in queſtion and every ſubſequent period of French hiſtory.

"A liberal and expanded policy would have ſuggeſted to France, which experienced ſo little advantage from her wars and ambition, the wiſdom of permanent peace. She might thus have cultivated the arts of which her country was ſo ſuſceptible, and by an intercourſe with England, might have improved her commerce and her naval ſkill. She might have raiſed herſelf by induſtry and beneficial enterprize, inſtead of ſeeking to humble her neighbours by efforts at once ineffectual againſt their object, and ruinous to herſelf."

But France did not embrace this policy; ſhe ſaw that colonial eſtabliſhments very extenſively promoted Britiſh commercial and naval pre-eminence. Her ſtateſmen, confounding effect with cauſe, ſuppoſed our proſperity to have ariſen from our plantations: whereas thoſe flouriſhing ſettlements, with many other conſtituents of opulence and power, were really reſults from ſkilful induſtry, acquiring capital under foſtering freedom, and thus rapidly increaſing and extending its power of operation. They concluded that the effectual means of out-rivalling Britain was to reduce her colonial poſſeſſions, and for this purpoſe formed a plan, which they carried into execution firſt in North America. Our author gives a conciſe ſketch of the encroachments of the French in North America, which proceeded in two diſtant quarters from the weſtern frontiers of Virginia, Pennſylvania, and New York, and the northern frontiers of Nova Scotia; but advanced "with a conſiſtency of deſign, and perſeverance in execution, which evinced that both emanated from one uniform and vigorous plan."

"It was obviouſly (he ſays) the intention of the French to command the whole interior country, from the river St. Lawrence to the Miſſiſſippi, and thereby to prevent intercourſe between the Indians and the Engliſh colonies: in peace to command all the Indian trade, and in war to enable themſelves to make continual inroads upon the Engliſh. Thus they propoſed to ſurround our ſettlements by a ſtrong and comprehenſive line; ſo as not only to contract our bounds, and reduce their productiveneſs, but to have the means of progreſſively advancing to the coaſt, and depriving us of our moſt valuable poſſeſſions." In this ſcheme they made very conſiderable progreſs, the leading ſteps of which to 1755 our author accurately traces. "Britain repeatedly demanded ſatisfaction of France, received evaſive anſwers, and finding the encroachments ſtill carried on, reſolved to repel force by force. On the 25th of March his Majeſty ſent a meſſage to parliament, ſtating the hoſtile conduct of France; and, as ſatisfaction could not otherwiſe be obtained, hoſtilities were commenced."

Here

Here Dr. B. ſums up the proofs that France was the aggreſſor. The French "had inflicted injury, and were continuing in the ſame courſe: ſatisfaction having been demanded, they gave no redreſs; therefore force on our part was not only juſtifiable, but neceſſary." Having demonſtrated France to have been the aggreſſor, he juſtifies the ſeizure of the French ſhips, ſo much the ſubject of groundleſs complaint and expoſtulation: this, he ſays, was really no more than making repriſals at ſea for French aggreſſion on land. He now proceeds to the campaign in America; and here he affords a ſpecimen of the mode in which he treats military hiſtory. He begins with ſtating the objects of the campaign connected with the circumſtances in which they originated, proceeds to the forces that were employed for their attainment, and thence to operations; and cloſes the campaign with a ſummary of ſucceſs and diſappointment, and thus renders his narrative remarkably clear. He incidentally introduces military characters, when ſuch affected military operations, of which we have a ſhort inſtance in his account of Braddock.

"Of narrow underſtanding (he ſays) though ſufficiently expert in cuſtomary details, he had never aſcended to the principles of military ſcience. Rigid in matters of diſcipline, but fully as often for the diſplay of command as the performance of duty, he was very unpopular among the ſoldiers. Poſitive and ſelf-conceited in opinion, haughty and repulſive in manners, he cloſed the avenues to information. Brave and intrepid, he, with his confined abilities, might have been fit for a ſubordinate ſtation, but evidently had not the powers, eſſential to a general, of commanding an aſcendancy over the minds of men. The creature of cuſtom and authority, he deſpiſed all kinds of tactics and warfare which he had not ſeen practiſed. He did not conſider, that the ſame ſpecies of conteſt may not ſuit the plains of Flanders, and the faſtneſſes of America. The Duke of Cumberland had written his inſtructions with his own hand, and had both in word and writing cautioned him ſtrongly againſt ambuſcade. The ſelf-conceit of his contracted mind ſuffered him neither to regard theſe counſels, nor to conſult any perſon under his command reſpecting American warfare."

From this ſelf-conceit and obſtinacy of Braddock, our author juſtly deduces his defeat.

Returning to Europe the hiſtory preſents a view of Britain reſpecting foreign powers, and parliamentary diſcuſſions of ſubſidiary treaties; with a bird's eye proſpect of Mr. Pitt and other political leaders. The narrative of the campaign of 1756, commences with the expedition of France againſt Minorca, and the conduct of Admiral Byng with the loſs of Minorca. This ſubject is purſued to its effects on the public mind and the fate of Byng. Reſuming the narrative of Britiſh warfare, our author conducts us to America, wherein the campaign of 1756 was totally inefficient. Having cloſed the Britiſh operations of the year, he proceeds to other countries which now began to be involved in the hoſtilities between Britain and France, and calls before us Pruſſia, Auſtria, and Ruſſia, with the

colliſion of paſſion and of intereſt that embroiled the ſovereigns of Eaſtern Europe, he mentions the grand alliance between France and Auſtria, which he evidently deems much more advantageous to the latter than to the former, and beſtows high praiſe on the political abilities of Kaunitz, the author of that confederacy. The hoſtile diſcuſſion between Frederick and the Imperial courts he follows to the rupture and to the firſt warlike operations by Frederick in autumn 1756, in the invaſion of Saxony. Leaving their reſpective armies in winter quarters, our author comes to Britain, and exhibits the internal policy, the ſtate and diſſentions of parties, and the public diſcontented with the bad ſucceſs of the war, until the final nomination of Mr. Pitt to be chief manager of Britiſh affairs.

"His appointment (ſays our author) is an epoch in the hiſtory of the Brunſwick adminiſtration of Britain. From the acceſſion of the Houſe of Hanover, the higheſt offices of ſtate had been uniformly held by members of the whig party. Mr. Pitt, a friend to the conſtitution of his country, and favourable to the genuine principles of original whigs, was not a member of any confederacy, and owed his promotion to himſelf only. He commanded party. It is alſo an epoch in the hiſtory of the war; as from the time that he was firmly eſtabliſhed in office, and his plans were put into execution, inſtead of diſaſter and diſgrace, ſucceſs and glory followed the Britiſh arms. In the campaign in 1757, however, the wiſdom and energy of Mr. Pitt were employed too late to operate effectually, and the intereſts of Great Britain continued to decline in America."

In Germany an army of Germans was formed under the Duke of Cumberland, for checking the progreſs of the French, but was unfortunate and obliged to capitulate at Coiſter Seven. The ally of Britain, Frederick, obtained important and ſplendid victories, and diſplayed very extraordinary abilities. In 1758 commenced the career of Britiſh victory in America: the capture of important forts on the continent, with the reduction of the iſland of Cape Breton, enabled Amherſt, the commander in chief, to form a grand ſcheme of operations, the execution of which was reſerved for the glorious year 1759. The expedition to Canada conducts the reader to the walls of Quebec. The celebrated ſiege of that city, with the victory and death of the immortal Wolfe, afford the author an opportunity for hiſtorical painting, and the picture, we muſt allow, is ſtriking and impreſſive. Having deſcribed the difficulties of the undertaking, the anxiety of the general, and his plan of attack; conveyed the Britiſh heroes to the precipices of Abraham, gained thoſe arduous heights, and commenced the battle, he proceeds;

"The Britiſh forces reſerved their ſhot until the enemy were very near, and then diſcharged with the moſt terrible effect. The whole army, and each individual corps, exerted themſelves with the greateſt intrepidity, activity and ſkill. They had juſt ſucceeded in making an impreſſion on the centre of the enemy, when their heroic general received a wound in the wriſt. Pretending not to notice this, he wrapped his handkerchief round it, and proceeded with his orders, without the ſmalleſt emotion.

Advancing at the head of his grenadiers, where the charge was thickeſt, a ball pierced his breaſt. Being obliged to retire to a little diſtance, when his ſurrounding friends were in the utmoſt anxiety about his wound, his ſole concern was about the fate of the battle. A meſſenger arriving, he aſked 'How are the troops?' 'The enemy are viſibly broken.' Almoſt faint, he reclined his head on the arm of an officer, when his faculties were aroused by the diſtant ſound of 'They fly!' Starting up, he called, 'Who fly?' 'The French.'—'What, (ſaid he, with exultation) do they fly already? then I die happy.' So ſaying, he expired in the arms of victory."

His account of the capture our author cloſes with reflections of which we admit the juſtneſs in that caſe, and their applicability to the ſyſtem of national warfare.

"The ſucceſs of this deſign was owing to its probable impracticability. The enemy were not alarmed for the ſafety of a poſt which they deemed impregnable. The ſagacity of our general penetrated into their ſentiments, and he formed his project on the moral certainty of their ſecure inattention to that quarter. His reaſoning was fair and juſt, in the circumſtances of the caſe: the deſign originated in military genius: it was a very bold, and even a hazardous undertaking; but ſuch attempts, the general hiſtory of wars, and of Britiſh wars in particular, would teach us to encourage; becauſe, on the whole, they have been oftener ſucceſsful than otherwiſe."

Our hiſtorian purſues the ſeries of conqueſt in America to October, 1760, when, in three years that Mr. Pitt had preſided at the helm of affairs, from defeat and diſaſter Britain was completely victorious, and had driven her enemy from Canada and all her other territories in North America. Our author now carries the reader back to Europe, whence he traces the naval tranſactions of Britain through the ſame period which he had been handling in America; and among various ſignal though leſs important exploits, deſcribes the maritime atchievements of the glorious 1759; the victories of Boſcawen and Hawke, and the deſtruction of the French navy. He proceeds to the Britiſh operations in other quarters, and gives an account of the ſucceſſes in the Weſt Indies; thence conveys us to the eaſt, preſents a ſhort account of the ſtate and relations of the Britiſh in India before the capture of Calcutta, and traces the efforts of Clive to reſtore the fallen intereſts of the Company until the battle of Plaſſey, and the revolution in Bengal. Next he gives a view of the operations againſt the French on the coaſt of Coromandel until Colonel Coote's victory at Wandwaſh decided the fate of the Carnatic. Having carried the ſeries of affairs where Britain fought alone to October, 1760, he proceeds to bring the tranſactions of Britain and her allies to the ſame epoch. He marks the energetic policy of Mr. Pitt and its invigorating efforts againſt France in every quarter. He repreſents in a ſtriking light Britiſh heroiſm triumphant in Germany. He regards with great admiration the political and military talents of the King of Pruſſia, and gives a ſketch of his ſituation in October, 1760. He next conſiders Britain in her relation to the neutral powers, preſents a general ſtate of affairs, and the condition of this country, which

from

from July, 1757, to October, 1760, had been raiſed from depreſſion and diſgrace to exaltation and glory.

"This change (he ſays) under divine providence, had been principally effected by the force of genius, which overbore all private juntos and party diſtinctions, formed the wiſeſt and moſt vigorous plans, ſelected the fitteſt inſtruments of execution, and by the combination of wiſdom, firmneſs, and judicious choice, produced the moſt ſignal and important ſucceſs. On two individuals, though of different ranks, yet who had each riſen to a much higher elevation than that in which he was born, depended the fortune of Europe and other quarters of the world. In their different ſituations, William Pitt and Frederick of Pruſſia overbore confederacy by intellectual pre-eminence and moral energy."

Such was the ſtate of Britain when an event took place, in itſelf of great importance, and that led to the commencement of a reign which in all its hiſtory, connections and relations; in the events, changes, and viciſſitudes, that it has witneſſed; in the difficulties which it has had to encounter, and the diſplays of HUMAN NATURE which it has exhibited, the author juſtly reckons the moſt momentous. The death and character of George II. is followed by a view of national reſources and proſperity, literature, the fine arts, and the manners of the times. The aſtoniſhing riſe of manufactures and commerce, under the late king, our author imputes in a certain degree to the policy of Walpole and Pelham; but chiefly to the progreſſive ſpirit of induſtry and enterprize which freedom foſters. The following paſſage may afford a ſpecimen of our hiſtorian's view of the literature of that period.

"In the various departments of learning, Britain was eminently diſtinguiſhed. Swift, Pope, and Bolingbroke, began the literary glory of George's reign; Thomſon graced its middle ſtage; Johnſon and Hume adorned its later periods. Having before rivalled, and at this time rivalling the ancients, in the various ſpecies and degrees of poetry and philoſophy, Britain now for the firſt time conteſted the palm of hiſtory, and brought her Robertſon and her Hume, to match the Livy and Herodotus, the Tacitus and Thucydides, of the Romans and Greeks. Theology, inveſtigated by the inquiring and philoſophical ſpirit of free and enlightened Engliſhmen, produced valuable acceſſions to theoretical and practical knowledge, in the works of Warburton, Hurd, Sherlock, Hoadley, and Secker. The diſſenters alſo contributed a conſiderable ſhare to the learning and piety of the times. While Foſter, Watts, and Doddridge, inculcated religious conduct, by expounding and impreſſing in detail the doctrines of Chriſtianity; the learned and logical Leland defended with force and ſucceſs the whole Chriſtian religion againſt the attacks of the deiſts."

In the ſame paſſage Dr. Biſſet preſents an account of methodiſm, which we believe all that are not the votaries of that or a ſimilar ſyſtem, will deem a candid and impartial view of its origin, nature, and character in the late and preſent reign.

"Not rational piety only, however, mark the theological efforts of this period; ingenious adventurers in fanaticiſm framed a new ſpecies of

ſuperſtition, which both at that time and ſince has produced very important effects on the ſentiments, character, and manners of numbers of people of all ranks. Whitfield and Weſtley, having perceived that not a few of the eſtabliſhed clergy had relaxed in the performance of their official duties, formed a project of ſupplying in their own perſons this deficiency of ſpiritual inſtruction; and, in order to eſtabliſh ſufficient influence, profeſſed ſuperior ſanctity, and pretended divine illumination. Being both men of dexterity and addreſs, they played ſucceſsfully on the fancy and paſſions, and made a multitude of converts to their reſpective kinds of enthuſiaſm. They certainly were the means of rouſing the clergy to a more vigorous diſcharge of their profeſſional occupation; and it is probable that they may have alſo made ſome of their votaries, by working on their fears and fancies, pious and charitable, whom reaſon and conſcience might not have influenced. So far their efforts may have been ſalutary: but the firſt principle of their theory, divine illumination, ſuperſeding the neceſſity of human diſcipline and learning, has opened the way to many illiterate and ignorant undertakers, who, either circulating or ſtationary, have inculcated and impreſſed their abſurd and often pernicious doctrines on the weak and the credulous; ſo that frequently profligacy, and not rarely inſanity and ſuicide, have flowed from ſuch ſpiritual inſtructions."

The reader will here perceive that our author in diſapproving of methodiſm is candid and diſcriminating. This chapter cloſes with an account of the education and character of the heir apparent during the life of his grandfather. The next chapter exhibits the ſituation of the country at the acceſſion of his Majeſty, the objects which our king purſued, the principles by which he was directed, and the firſt acts of his government. Our hiſtorian ſets his Majeſty's propoſition for the independence of judges in the true light, and vindicates the ſovereign from falſe and injurious charges brought againſt him by Belſham. The reader is now conducted to the campaign of 1761, commencing as before the operations of Britain alone, and cloſing with the allies, and in complexity of ſubject preſerves diſtinctneſs and clearneſs of narrative. The negociations for peace which enſued in this year are clearly and accurately preſented. Our author here and in every part of the hiſtory ſhews himſelf a great admirer of BRITISH ENERGY, and approves of the high tone which Mr. Pitt propoſed to employ on the officious interference of Spain.

"Conſidering (he ſays) war with that kingdom to be on theſe grounds inevitable, Mr. Pitt propoſed in council, that we ſhould ſtrike the firſt blow, attack Spain before ſhe was fully prepared, and thereby give her a leſſon how ſhe ſhould preſume, unaſked, to interfere in our affairs, with a mediation at once dictatorial, inſolent, and menacing. He propoſed that we ſhould conſider the anſwer of Spain, as a refuſal of ſatisfaction; and that refuſal, as a declaration of war. Conceiving that hoſtilities were unavoidable, he propoſed that we ſhould carry them on with the utmoſt ſpeed and vigour. We were paramount at ſea; let us ſend a fleet immediately to intercept their galleons, and thus at once ſtrike a blow that ſhould weaken them for the remainder of the conteſt."

Finding himſelf outvoted Mr. Pitt reſigned. Highly as he prizes the

the character and conduct of Mr. Pitt, Dr. Biſſet diſapproves of his reſignation at a conjuncture when his talents were ſo much required by his country. He vindicates the reception of a penſion.

"Mr. Pitt's original fortune was ſmall; the ſituation into which he had been advanced by his abilities, required great expenditure; his powerful mind engaging him in momentous politics, and graſping the intereſts of his country and other nations, he had beſtowed too little attention on his own pecuniary affairs, ſo that he was very far from being in affluent circumſtances: he had, during a moſt arduous conjuncture, ſerved his country in the higheſt ſtation that he could occupy; and having found her in a ſtate of unexampled humiliation, he left her in a ſtate of unexampled exaltation. Such a man deſerved reward. All the ribaldrous invective poured out againſt his acceptance of this annuity, may be anſwered in a few words; AS A SUPPLY, IT WAS WANTED; AS A RECOMPENCE, IT WAS FAIRLY EARNED."

Our author in a few words exhibits the character of Mr. Pitt in its operation and reſult.

"Loſty in genius, powerful in wiſdom, and expanſive in views; inventive in council, bold in reſolution, and deciſive in conduct, he long overbore party by unequalled ability. Sagacious in the diſcovery of general and official character, he diſcerned the fitteſt inſtruments for the execution of his plans; and employing none in offices of high political, naval, or military truſt, but thoſe whom he knew to be thoroughly qualified for effecting the purpoſe, he laid a ſure foundation for ſucceſs."

Theſe certainly were the qualities and efforts which rendered Mr. Pitt ſucceſsful, and will render any miniſter ſucceſsful by whom they ſhall be employed. Our author now comes to a portion of his hiſtory which is a ſevere trial to candour and impartiality, the Earl of Bute's adminiſtration. Here it is extremely difficult to ſteer the juſt courſe; eſpecially to Dr. Biſſet who, as a Scotchman, might be ſuppoſed tinctured with national partiality for the Earl of Bute, and as a whig to be pulled to the oppoſite extreme againſt him. Our hiſtorian, however, has purſued this part of his narrative with dignified impartiality. Though a whig he is inimical to the government of a party junto, and beſtows high praiſe on that part of his Majeſty's policy which from the commencement of his reign manifeſted a determination TO CHOOSE HIS SERVANTS, WITHOUT RESPECT TO THEIR PARTY CONNECTIONS, ACCORDING TO HIS ESTIMATION OF THEIR FITNESS FOR THE OFFICES OF STATE. The Earl of Bute was a man of a reſpectable private character, had been entruſted with the tuition of the royal youth who was always remarkable for the ſtrength of his kind affections, filial, fraternal, and friendly, and warmly loved his tutor. Lord Bute was a man of good talents, though not like Mr. Pitt extraordinary; the king poſſeſſing a ſound and an acute underſtanding was not yet furniſhed with the actual experience and diſcernment into characters which in ſuch a mind a more enlarged intercourſe with mankind was deſtined to produce.—

"It muſt be (ſays our author) the coldneſs of experienced age, after frequent deceptions correcting its errors, not the generous credulity of unſuſpecting youth, that will accurately ſcan the talents of thoſe whom it loves. Even in age itſelf, wiſdom is often loſt in affection. It cannot therefore be ſurprizing, that the attachment of a youth of twenty years of age ſhould exaggerate the merits of its object."—And hence our author deduces the exaltation of Lord Bute to be prime miniſter. Various circumſtances combined to render him unpopular. Compariſon with Mr. Pitt placed him in a very diſadvantageous light; as it muſt have placed any miniſter not endowed with tranſcendent abilities. He was hateful to the whig combination, becauſe he interfered with the monopoly which they had ſo long held, and alſo becauſe he diſplaced many of their friends and ſupporters to make room for his own. He was a native of Scotland, in which there had been many Jacobites, whence he was ſuppoſed to be a Jacobite himſelf, and, as a Stuart, attached to the exiled family, at leaſt to their political doctrines. Though reſpectable in his private conduct, he was haughty in his public deportment, and repulſive in his manners. All theſe cauſes and prejudices exaggerated by literary ingenuity and political artifice account for his unpopularity; but while our hiſtorian allows the full weight to the facts, and admits the natural effect of the prejudices, he denies the allegation of either Jacobitiſm or arbitrary principles againſt the Earl of Bute; proves that his family and their connections had uniformly ſupported the houſe of Hanover; and affirms that no hiſtorian can bring from the counſels and acts of Lord Bute documents or evidence to ſupport the accuſation of arbitrary principles: but while Dr. Biſſet demonſtrates that there was no real ground for the ſcurrilous obloquy which the Earl of Bute underwent, he allows that there was as little foundation for the fulſome panegyrics that were beſtowed on him by his literary and political dependants: that his policy was not able, and that his deportment was extremely cenſurable. As a war miniſter our author follows Lord Bute with the ſame impartiality: his principal meaſures were proper and ſucceſsful, but they were either deſigns of Mr. Pitt, or obviouſly reſulted from the ſituation in which he had left affairs, and the means of execution was the force which had been prepared by that conſummate ſtateſman, operating againſt enemies that had been reduced by his efforts. Proceeding to the campaign of 1762, our author highly approves of the military policy that directed an expedition to the Havannah, the centre of the Spaniſh dominions in America; and the ſtrong hold of their reſources; which he obſerves was wiſer than the plan of 1739, which began with Porto Bello: the importance and ſtrength of the Havannah, the difficulties of the enterprize, the progreſs and obſtructions of the ſiege, the capture and the value of the conqueſt are preſented to the reader in a very clear and well compacted ſeries. In narrating the belligerent operations on the continent of Europe, our author neceſſarily mentions the revolution in Ruſſia, by which theſe were affect-

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ed, and ſhortly ſketches the character and conduct of Peter, as productive of his fate. In mentioning his death, our author ſays, "he died of what was called an hæmorrhoidal, the cauſes and ſymptoms of which it belongs not to this hiſtory to inveſtigate." We are now conducted to the negotiations for peace. On this ſubject our author, without agreeing with the adverſaries of Lord Bute in all their poſitions, thinks that the terms were much leſs advantageous to Britain than in the relative ſituation of the parties they ought to have been; he particularly blames the ceſſions in the Weſt Indies, and the arguments of miniſters on that ſubject.

"The reaſons (he ſays) alleged by miniſters for the derelection of ſuch valuable poſſeſſions, were futile in the preſent ſituation and relative force of the parties. *According to their allegations, France would not give up* WHAT SHE HAD ACTUALLY LOST; but if Britain inſiſted on the reſervation, where were the means of recovery? The *principle* on which the ceſſion was juſtified, was contrary to magnanimous and wiſe policy. A declared willingneſs to abandon momentous advantages, rather than continue a conteſt to ſecure them when already poſſeſſed, directly tended to make the adverſary more ſtubborn, and afforded an injurious example in future conteſts. To a power tranſcendent in reſources, it can never be a prudent reaſon for relinquiſhing valuable intereſts, that they are not to be maintained without a ſtruggle. Such conduct is really as contrary to pecuniary œconomy on balancing accounts upon a large ſcale, as to national dignity and honour. The abandonment of acquiſitions affording to the poſſeſſor riches and naval ſtrength, tended, as was foreſeen, to furniſh France with the means of maintaining another war whenever a favourable opportunity offered. Peace was deſirable; but the peace concluded was not ſo honourable or advantageous as Britain could have dictated, and contained in itſelf the ſeeds of diſſolution."

This is a paſſage of conſiderable importance, and its principle and reaſoning may be applied to other treaties of peace. The general teſts of a good peace here ſtated, we think are unqueſtionable, and we ſhall recur to them in conſidering a much more advanced portion of the work. We now come to Bute's meaſures of finance, and eſpecially the cyder tax, which in itſelf our hiſtorian regards as fair and equitable, and, with a happy ſimplification, in a few words preſents its financial character and extent. "It merely made thoſe who choſe to regale themſelves with a diſtillation from apples, contribute to the revenue, as well as thoſe who regale themſelves with a diſtillation from barley." But from Lord Bute he conſiders it as extremely imprudent, becauſe an exciſe was unpopular, and its extenſion greatly increaſed the unpopularity of the miniſter. Then follows the reſignation of Lord Bute, and the character of his miniſtry.—— "Candour (ſays our author) muſt allow, that the comprehenſive principle on which his Majeſty reſolved to govern, was liberal and meritorious, though patriotiſm may regret that he was not more fortunate in his firſt choice."

(To be continued in our next.)

Diateſſaron, ſeu Integra Hiſtoria Domini Noſtri Jeſu Chriſti Latine, ex quatuor Evangeliis inter ſe Collatis ipſisque Evangeliſtarum verbis apte et Ordinate diſpoſitis Confecta. E Verſione præcipue Caſtellionis Caſtigata et Emendata. Cui præfiguntur Tabula Palæſtinæ Geographica, necnon ordo rerum. In uſum Scholarum. Opera et Studio T. Thirlwall, A. M. 12mo. Pp. 187. F. and C. Rivington, Longman and Rees, and C. Law. 1802.

WE ever feel peculiar ſatisfaction, not unmixed with grateful acknowledgment, when we witneſs the pens of our literati employed in forming the heart and improving the underſtanding of the riſing generation, by making religious inſtruction the corner ſtone of elementary tuition. It has always appeared to us as conſtituting one of the great principia of ſcience; but, in the education of thoſe young perſons who are deſigned for the miniſtry of the Church of Chriſt, and whoſe eſpecial duty it becomes, in the labours of their future life, to teach and enforce the fundamental principles of his doctrine, ſuch religious inſtruction forms an indiſpenſible portion of ſcholaſtic attention; for we are well convinced, that unleſs the mind be in its early habits impreſſed with the importance of religious conſideration, unleſs it be taught to regard pious acquirement as the greateſt wiſdom, the culture of the human underſtanding but prepares it for the readier reception of the ſeeds of doubt, of which deep-read infidelity is the uſual fruit. Knowledge affords the means of inquiry, but in the ſcale of a Chriſtian's learning the Apoſtle has not made it the firſt ſtep of his ſeries. "*Add to your faith virtue, and to virtue knowledge;*" which gradation, if we may be allowed to fit it to the ſubject of education, may be thus applied—let religious inſtruction be the point from which you ſet out, thence let the heart be prepared for the adoption of ſuch preceptive principles as may beſt conform it to the practice of the moral duties, and on this foundation let the underſtanding be built up unto the acquiſition of human ſcience.

The knowledge thus obtained we conceive is not likely to be of that kind which "*puffeth up.*" It will be learning, but not the pride of learning, by which the hearts of ſo many among mankind, from our firſt parent to the preſent generation, have been "beguiled," or *puffed up** into *free inquiry*, and *philoſophical ſchiſm*. Whatever, therefore, tends to promote and ſecure ſuch knowledge, muſt be regarded as highly beneficial to the beſt intereſts of man. It is this tendency which gives ſo great a value to Profeſſor White's Diateſſaron, of which the work before us is a tranſlation. Such compilations cannot but be highly uſeful in all thoſe ſeminaries in which the attention of youth is turned to ſacred as well as profane litera-

* השיאני.

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ture. A regular arrangement of the events of our bleſſed Lord's life, compiled from the four goſpels, is, we think, more likely to intereſt the juvenile mind than going through a courſe of ſcholaſtic exerciſes upon repeated facts and reiterated circumſtances as they occur in the Evangelical detail. A boy when he conſtrues or tranſlates his Greek or Latin Teſtament at ſchool paſſes over that harmony of the Go pels which conſtitutes one of the chief teſtimonies of the divine inſpiration under which they were compoſed; his obſervation is commonly confined to the facts related, and the preceptive ſayings connected with them. And even this obſervation, as the reſult of conſtraint, is ſcarcely ever retained longer than while the performance of his taſk requires it; the taſk fulfilled, he is not likely to take any extraordinary pains to compare the parallel paſſages, to connect the dates of events, and to reconcile the varied relations of thoſe events with the leading fact.—The repetition is all that he notices, and this, although it leſſons the difficulty of his exerciſe, increaſes the tædium of it: whence that impreſſion of the ſacred import of the ſubject which is not the leaſt deſireable acquirement that can be made by the pupil is loſt ſight of, and his teſtament is ranked by him among the leaſt intereſting of his ſchool hiſtories, in moſt of which he perceives a regular ſucceſſion of incident, diſpoſed in chronological order, that leads on his curioſity, and by aſſiſting, ſecures his recollection. In grammar ſchools this becomes a matter of much ſerious concern, as indeed it does in all ſchools, but more eſpecially in the former, as at theſe boys are ſcarcely ever made acquainted with the particulars of their Redeemer's life, otherwiſe than through the medium of a Latin or a Greek Teſtament, and this more for the purpoſe of habituating them to the language than of impreſſing their young minds with a ſenſe of the divine origin, and high import of the ſubject.—We do not mean to ſay that the teacher wilfully neglects his duty in this reſpect, but we conceive that it can hardly be comprehended in the courſe of his inſtructions, to point out every inſtance of harmony of event, every reaſon for varied expreſſion and relation in the narrative, and every connection of time and place; and after all a ſchool-boy cannot be made to read with the enquiring ſpirit and accurate examination of a commentator; but in reading the life of HIM who he learns from his Catechiſm is the Son of GOD, and the Saviour of the world, his attention muſt be fixed, and his recollection ſtrengthened, or his heart cannot be intereſted; both his judgment and his feelings muſt be impelled to prevent him as a ſchool-boy from rejecting as a taſk what as a Chriſtian he is bound to regard as the rule of his religious faith and moral practice throughout life. This conſequence ſo devoutly to be wiſhed we think the Diateſſaron of Profeſſor White, and this Latin tranſlation by Mr. Thirlwall, both admirably calculated to produce. Before we proceed, however, to remark upon the execution of the preſent work, we muſt premiſe what we are of opinion ought to be conſidered as a matter of ſome moment by all who may be diſpoſed

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to ſubſtitute this form of the Goſpel Hiſtory in the courſe of ſcholaſtic inſtruction for the detached form in which the goſpels were originally written, and are inſerted in the Teſtament. The evil conſequences would be incalculable were the minds of youth to be ſuffered to infer from ſuch a ſubſtitution that it was neceſſary for the purpoſe of ſupplying ſome deficiency or inaccuracy in the Evangelical writings. To prevent a concluſion ſo falſe and ſo inimical to their original purity and authenticity from being drawn, we are inclined to recommend that the Diateſſaron ſhould never be conſtrued by the pupil without the preceptor pointing out to him from the Teſtament the correſpondent paſſages. This mode would by degrees demonſtrate to the boy the congruity and equal importance of the ſeparate hiſtories of the Life of Chriſt, as given by their reſpective authors; neither would the labours of the teacher be increaſed, nor the mind of the pupil perplexed by this proceſs, as the marginary references to the Scriptural texts would expedite the one, and the ſearch after proofs amuſe and ſatisfy the other.

Another obſervation alſo we wiſh to make upon the probable conſequence of ſuch an excluſive ſubſtitution: the Epiſtles would not be read, in which all the fundamental principles of the Goſpel are argued and confirmed. This we think would be an irremediable omiſſion. An expedient ſtrikes us as likely to obviate ſuch a conſequence. The epiſtles might be made the ſubject of lectures on Sunday evenings, when the ſcholar might conſtrue and the maſter explain them; in ſome public ſeminaries this plan of a Sunday evening's lecture has been long eſtabliſhed. We ſubmit it to the conſideration of the conductors of thoſe, and to other ſchools, public or private, where no ſuch plan is yet adopted, whether the Diateſſaron might not be ſubſtituted in the manner we have taken upon us to point out for the inſtruction of the lower forms, and the epiſtles for that of the higher.

We have thus far ventured our ſuggeſtions reſpecting the utility of the Diateſſaron, and we feel ourſelves the more diſpoſed to recommend its being adopted in all ſchools of claſſical inſtitution, becauſe we look upon it, for the reaſons which we have adduced, as calculated to intereſt the attention of boys in general, and to make ſacred hiſtory, as well as profane, their ſtudy; ſo that by degrees a reliſh for Scriptural reading may be acquired, and a devout diſtinction preſerved by the mind of the young claſſic, between the truths of Chriſtianity and the fables of heatheniſm; his heart will thus be fortified in early life againſt the infidel doctrines of the philoſophers of the day, who have already been too ſucceſsful in their attacks upon the unguarded Chriſtian, robbing him at once of his principles and peace. This important reaſon for our recommendation is ſubſtantiated when we call to mind the confeſſion of a very great claſſical ſcholar:* that being continually engaged in the ſtudy of pro-

* Dr. Middleton, vide his Letters.

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ſane literature, and having been long uſed to the bold imagery, graceful diction, and harmonious poetry of the Pagan writers, he found his mind retained but little reliſh for the ſtudy of his Bible. Such a conſequence having been experienced by ſo eminent a claſſic, we ought to take care to ſhield the minds of our youth from a ſimilarly vitiated taſte, and that the more becauſe we have too much reaſon to conclude, from the example of many very erudite and elegant ſcholars, that his is not the only inſtance of this vain ſelf-ſufficiency of claſſical knowledge. How frequently are the ears of the pious Chriſtian ſhocked by thoſe petulant objections and libertine profanations in which the accompliſhed ſcholar, as he thinks himſelf and wiſhes others to ſuppoſe him to be, indulges againſt religion and its dependencies.

If we be juſtified in concluding from ſuch examples, that ſuch libertine diſcuſſion and free thoughts are not unfrequently found to be the concomitants of all that uſeful learning which is gained from the ſtudy of the Greek and Roman authors, we would hope that we are alſo juſtified in giving it as our opinion, that the youthful mind cannot be too ſoon grounded in the principles of Chriſtianity, and imbued with the preceptive doctrines of the Goſpel, as the only means of counteracting ſo evil an influence, and which ſo imperceptibly gains the aſcendant; but more particularly requiſite is ſuch procedure at this time, when the ſceptic and the infidel are ever in the way to avail themſelves of ſuch an effect, for the cauſes to them are of no moment provided the ſame effect be produced.

Hence we fully agree with Mr. Thirlwall in the following juſt obſervations in his preface.

"If it be a primary duty we owe to the riſing generation, to ſow the ſeeds of piety and virtue in their infancy, to imbue their tender minds with ſacred knowledge, and initiate them in 'the things concerning the kingdom of God;' the High Prieſt of our Salvation, and Exemplar of perfect righteouſneſs, cannot be held up to their view at too early a period for the object of their faith and imitation.

"He ſurely renders an important ſervice to the cauſe of religion, who exhibits the portrait of the Divine Original in the moſt agreeable light, and by a juſt and pleaſing repreſentation, adds to it new charms, and captivates the young reader with the 'beauty of holineſs.' I would indulge a hope that the preſent performance will be found peculiarly calculated in this view to yield pleaſure and inſtruction."

But a few remarks upon the execution of this work are neceſſary. The harmony, the verſion, and the punctuation are the chief points to which our examination can be directed. The author, in his preface, informs us, that the firſt is framed according to the Harmonies of NEWCOME AND TOWNSON. He could not have had better patterns. The verſion, he tells us, is that of Caſtellio or Caſtalio. We think him perfectly juſtified in his choice, as this author's verſion is moſt generally uſed. The judgment with which Mr. T. has rejected his defects, and applied his beauties, is ſufficiently conſpi-

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cuous to demonſtrate the ability with which the work before us is executed. The punctuation, on which much depends in a work of this nature, is very correct. We are alſo very glad to perceive that the tranſlator has retained the colloquial form of the original Greek. It gives an animation to the ſubject which is more likely to keep the young reader's attention alive than the uniform ſtyle of narrative. As to the typographical errors, we can, we think with authority, pronounce them, as Mr. T. hopes they will be found, "few and unimportant." In the parable of the prodigal ſon we find "*h*onorum" for *b*onorum," in one or two inſtances we meet with a *b* for a *d*, and an *n* for an *m*, but in no other inſtance than the above have we found that the error of the preſs has made a difference in the ſenſe. We ſhall ſelect two paſſages from Mr. T.'s work, by which the reader may judge of the nature of it.

"*Cum autem ſeorſum eſſet, interrogarunt eum ſui cum duodecim,† dicentes, quænam ea eſſet ſimilitudo? ‡Et cur eos per ſimilitudines alloqueris? §Quibus ille: 'Vobis datum eſt,' inquit 'regni Dei arcanum nosse; at cum illis exteris omnia per ſimilitudines aguntur. ‖Qui enim habet, huic dabitur, iſque abundabit: qui vero non habet, huic etiam, quod habet, auferetur. Propterea per ſimilitudines eos alloquor, ¶ut aſpiciant, neque videant; et audiant, nec intelligant; ne ad frugem redeant, atque ita eis ignoſcantur peccata. **(In eiſque comprobatur illud Eſaiæ oraculum, quod ſic habet: Audietis quidem, ſed non intelligetis: et ita videbitis, et non perſpiciatis. Obtorpuit enim cor hujus populi, et auribus obtuſe audiunt, et claudunt oculos, ne et oculis videant, et auribus audiant redeantque ad frugem, atque ita ego eis medear.) Veſtri vero beati ſunt oculi, qui videant; et aures, quæ audiant. Scitote enim, multos vates et juſtos cupiiſſe videre, quæ cernitis vos, neque tamen vidiſſe: et audire, quæ auditis vos, nec tamen audiviſſe." [Pp. 59.]

"67. *Christus sanat filiam Syrophœnissæ mulieris.*

"††Illinc profectus, diſceſſit in Tyri Sidoni que confinia; ingreſſuſque domum, nolebat id ſciri quemquam; ſed non potuit latere. Nam cum de eo audiviſſet quædam mulier, cujus filia ſpiritum habebat impurum, venit, et ei ad pedes accidit, (erat autem mulier Græca, genere Syrophœniſſa,) ea rogabat eum, ut dæmonium expelleret ex ſua filia. ‡‡Sed cum ille nihil ei reſpondiſſet, aggreſſi eum ejus diſcipuli, ſic rogare: Abſolve eam, clamat enim pone nos. At ille reſpondens: 'Non ſum miſſus,' inquit, 'niſi ad oves perditas Iraeliticæ domus.' Cumque illa veniſſet, et ei præbens honorem, diceret: Domine, ſuccure mihi. Ille ſic reſpondit: §§'Sine prius ſatiari natos: non enim convenit ſumere natorum panem, et catellis objicere.' ‖§Et illa: Ita eſt, Domine: et tamen catelli quoque comedunt de micis, quæ decidunt de menſa domi-

Locus. Tyri et Sidonis confinia.

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* "Marc. iv. 10." † "Luc. viii. 9." ‡ Matth. xiii. 10." § "Marc. iv. 11." ‖ "Matth. xiii. 12—13." ¶ "Marc. iv. 12." ** "Matth. xiii. 14—17." †† "Marc. vii. 24—26." ‡‡ "Matth. xv. 23—26." §§ "Marc. vii. 27." ‖§ "Matth. xv. 27, 28.

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porum ſuorum. Tum Jeſus reſpondens: 'O mulier,' inquit ei, 'magna eſt tua fiducia: obtineto quod vis.' Ita ſanata eſt ejus filia eadem illa hora.

"68. *Christus hominem surdum et mutum sanat.*

"*Rurſum profectus ex Tyriis Sidoniique finibus, venit ad Galilææ lacum, per medios fines Decapolis. Eique adductus eſt ſurdus tardiloquus, cui ut manum imponeret, rogatus eſt. Atque ille, eo ſeorſum extra turbam ſeducto, immiſit ſuos digitos, in ejus aures: ſpuitque, et ejus linguam tetigit. Et in cœlum intuens, ingemuit, eique dixit: 'Ephphatha:' hoc eſt, aperitor. Ac protinus illius, et aures apertæ, et ſolutum eſt linguæ vinculum, ita ut recte loqueretur. Præcepit autem eis, ut id nemini dicerent: ſed quo magis eis præcipiebat, eo magis prædicabant. Et majorem in modum obſtupeſcebant, dicentes: Eum omnia recte feciſſe: et, ut ſurdi audirent, et ut muti loquerentur, efficere. Locus. Mons prope mare Galilææ.

"69. *Christus plus quatuor hominum millia cum septem panibus et paucis pisciculis saturat.*

"†Per eos dies, erat permagna hominum multitudo, nec habebant quod comeſſent, et Jeſus, advocatis ſuis diſcipulis, inquit: '‡Miſeret me hujus hominum multitudinis, qui jam triduum apud me hærentes, non habent, quod comedant: et eos dimittere jejunos nolo, ne defetiſcantur in via: §Nam eorum nonnulli procul venerunt.' ‖Cui diſcipuli: Unde nobis in ſolitudine tot panes, inquiunt, ut ſatietur tanta multitudo? Et Jeſus: 'Quot panes habetis?' inquit eis. Septem, inquiunt, et paucos piſciculos. Tum ille juſſit multitudinem humi diſcumbere. Sumptoſque ſeptem panes et piſces, actis laudibus, fregit, ſuiſque diſcipulis tradidit: et diſcipuli multitudini. Omneſque comederunt ad ſatietatem; ſuntque ſublatæ fruſtorum reliquiæ, plenis ſeptem ſportis. Qui comederunt autem, erant virorum quatuor millia, præter fœminas et pueros. Deinde dimiſſa hominum multitudine, conſcenſa navi, venit in fines Magdalanos, [¶et Dalmanuthanos.] Locus. Decapolis. Locus. Confinia Magdalæ et Dalmanuthæ.

"70. *Pharisæi et Sadducæi rursus signum a cœlo petunt.*

"**Tum eum aggreſſi Phariſæi et Sadducæi, tentandi gratia, rogant, ut ſibi ſignum de cœlo oſtendat. Quibus ille reſpondens: 'Sub veſperam,' inquit, 'dicitis, Serenum erit: rubet enim cœlum. Et mane, Hodie tempeſtas erit: nam triſte rubet cœlum. Simulatores, cœli faciem ſcitis dignoſcere, temporum ſigna non poteſtis? Prava, et adulterina natio ſignum quærit: nec ullum ei ſignum dabitur, niſi ſignum Jonæ vatis."

The authorities according to which Mr. Thirlwall has drawn up this compilation having already received the unanimous ſanction of the learned, there remains little more to be added to our preſent review than our entire approbation of his work, and expreſs teſtimony to the faithful preciſion and accuracy with which he has perfected it.

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* "Marc. vii. 31, ad fin." † "Marc. viii. 1." ‡ "Matth. xv. 32."
§ "Marc. viii. 3." ‖ "Matth. xv. 33, ad fin."
¶ "Marc. viii. 10." ** "Matth. xvi. 1—4."

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Its intrinſic merit renders encomium on our part unneceſſary to further its adoption in ſchools as a very uſeful addition to the books of the lower forms. As ſuch, however, we moſt ſtrenuouſly recommend it, that we may acquit ourſelves of the duty, as reviewers, which we owe to the author and the public. The Engliſh tranſlation we ſhall notice in our next.

A New Anatomical Nomenclature, relating to the Terms which are expreſſive of Poſition and Aſpect in the Animal Syſtem. By John Barclay, M. D. Lecturer on Anatomy, and Honorary Member of the Royal Phyſical Society, Edinburgh. 8vo. Pp. 182. Roſs and Blackwood, Edinburgh; Longman and Rees, London. 1803.

THE excellence of every inſtrument conſiſts in the exactneſs with which it is fitted to produce the effect intended by the artiſt who employs it. The moſt dextrous and ſkilful workman, if his tools be bad, will perform his work in a clumſy manner; and hence it is, ſometimes, difficult to determine whether the progreſs of art has been more indebted to the genius of the artiſts themſelves, or to thoſe who, by happy and uſeful improvement, have facilitated the means of enabling that genius to exert its powers.

Language is the inſtrument of communicating knowledge; and every man is, in ſome degree, ſenſible how much depends on its being well or ill adapted to this purpoſe. Every man feels, in fact, the great difference between a language which is accurate, perſpicuous, and preciſe, and one which is vague, ambiguous, and obſcure. By the former, information is readily conveyed, not only in the moſt inſtructive, but alſo in the moſt agreeable manner; while, through the muddy and turbid medium of the latter, the conceptions of the teacher are exhibited to the learner only as an indiſtinct, confuſed, and diſtorted maſs.

Whatever, indeed, be the ſubject of diſcourſe, accuracy and preciſion of language are evidently productive of great advantage; but they are not, in all caſes, of equal importance. On many occaſions in common life, our terms and expreſſions may admit of a certain laxity of meaning, without being attended with any very detrimental conſequences. But in imparting the principles of ſcience and of art, the utmoſt attention to preciſion is neceſſary; for here a looſe application of terms and of phraſes, or the uſe of ſuch as do not ſtrictly ſignify the exact ideas which we wiſh to convey, are ſubverſive of the very end which we have in view. Nothing, it is univerſally agreed, has proved a greater hindrance to the progreſs of knowledge than the ſlovenlineſs of the language in which ſcience has been taught. Men have often ſuppoſed that they were communicating or acquiring inſtruction of the moſt important kind, while, in fact, they were only amuſing themſelves with ſounds; and have ſometimes diſcovered that

that what they fondly miſtook for a ſplendid ſtructure of ſolid wiſdom, the erection of which redounded greatly to their honour, was only the reſemblance of a caſtle in the clouds, which, on a nearer approach and cloſer inſpection, vaniſhed into air.

Much, no doubt, of this ſolemn trifling has been owing to the careleſſneſs and inattention of philoſophers themſelves; to an unſteady application, and conſequent abuſe, of terms, in their own nature ſufficiently exact. When, in the courſe, of a ſcientific diſcuſſion, different terms are uſed in the ſame ſenſe, and the ſame term in different ſenſes; or when a writer expreſſes himſelf ambiguouſly and looſely, ſacrificing accuracy to a falſe idea of variety and elegance; ſuppoſing his conceptions to be ever ſo clear, and the words which he employs to be ever ſo well underſtood, it is impoſſible that his reader ſhould comprehend him. His thoughts are perpetually changing their dreſs, and will therefore, of courſe, be frequently miſtaken.

But it often happens that the man of ſcience labours under difficulties almoſt inſuperable in communicating his knowledge. If he be under the neceſſity of expreſſing himſelf in a language which either has no terms to denote his conceptions, or none that are preciſe and well defined, his juſtneſs of thinking and cloſeneſs of reaſoning will be of ſmall avail. Such a builder is in want of tools, or, at leaſt, of thoſe which are proper for his purpoſe. To provide himſelf with theſe muſt be his firſt concern; and it is only in conſequence of this previous labour that he can hope to produce a neat and well conſtructed edifice. We know how feelingly Lucretius, and even Cicero, when they attempted to make their countrymen acquainted with the nice diſquiſitions of the Greek philoſophy, lamented the barren rudeneſs and poverty of their native tongue. Every man muſt, in a greater or leſs degree, encounter a ſimilar inconvenience, who treats a ſcientific ſubject in a language to which ſcience is unknown, or in which the cultivation of the terms of that particular ſcience which he undertakes to illuſtrate has been neglected.

In this laſt predicament, however ſtrange it may appear, ſtands, even now, the language of anatomy, which is one of the moſt uſeful ſciences undoubtedly, and to the improvement of which mankind are urged by the moſt cogent motives. Yet in none are the terms employed more vague, more indeterminate, or leſs calculated to furniſh clear and adequate notions. Nor is this the caſe in Engliſh only, but, we believe, in all the languages of Europe. The defect is, certainly, much to be regretted.

"With a knowledge," ſays this ingenious author, "of ſuch different cauſes operating within us, we, in all phyſiological inveſtigations, ſhould carefully diſtinguiſh between what is chemical, mechanical and vital; and endeavour to aſcertain, by due experiment and obſervation, the part which each acts in the ſyſtem, and how they uſually oppoſe, aſſiſt, and regulate one another for the general good. But to make theſe experiments and obſervations, we ſhould likewiſe know how to examine and accurately deſcribe

ſcribe organized ſtructures. This information we are naturally led to expect from anatomy; whilſt, unfortunately, anatomy has not always in its power to give what we look for. A curiory glance muſt demonſtrate to any one that theſe ſtructures are complex and varied; that much depends on poſition and direction, on relative ſituation, connection, and aſpect; and that no clear or accurate deſcription can poſſibly be given, where a language is wanting to expreſs theſe circumſtances. Such a language is not, at preſent, known in anatomy; although the want of it has often been felt, often complained of, and partial attempts frequently made to remedy the evil." (Introd. pp. 4, 5.)

Some of theſe attempts, particularly thoſe of Chauſſier and of Vicq D'Azyr, our author has deſcribed, and fully demonſtrated their inadequacy to the end propoſed. He has very ſatisfactorily ſhewn that their failure proceeded not from an incorrect view of the ſubject, but from their adoption of improper terms. "It was not the diviſion that was faulty, but the expreſſion." It is, therefore, to the reformation of the latter that Dr. Barclay's attention is chiefly directed.

"In the following Eſſay," he ſays, "I have retained the uſual diviſions, and ventured only to change their nomenclature: the intelligent reader muſt decide on the merits of the change propoſed. The general views by which I was guided are explained in ſome preliminary diſcuſſions on the nature of language and of nomenclatures, particularly the nomenclature of anatomy. The terms indeed which are here ſuggeſted are chiefly confined to the expreſſion of poſition and aſpect; but are ſo contrived as to form an independently diſtinct nomenclature for general deſcription in all the different branches of anatomy, and may be uſed while the other names continue as they are. Should they fortunately meet with the approbation of the public, I ſhall afterwards ſhew their application in detail; and add, on a general and connected plan, the nomenclatures of the BONES, MUSCLES, BLOOD-VESSELS, NERVES, LIGAMENTS, &c." (Introd. pp. 8, 9.)

The firſt chapter of this Eſſay contains many curious obſervations on language in general, and its different kinds. Here the author appears in the character rather of a philoſophical grammarian, than of a phyſician and anatomiſt. "In its primary ſenſe, *language*," he ſays, "is a word ſynonymous with *ſpeech*; in a general ſenſe, any ſpecies of ſigns employed as expreſſions of our thoughts or ſenſations; in the glowing image of poetic figure, it is any phenomena preſented by nature, ſpeaking, as it were to intelligent minds, and ſuggeſting ideas which they had not before." (P. 48.)

He obſerves that man, if he choſe, might have five languages, correſponding in number to the five ſenſes; that ſmells and taſtes indicate ſeveral important properties in animal, mineral, and vegetable ſubſtances; but that, on account of the ſigns addreſſed to theſe ſenſes being very little under our management, and on different other accounts which he mentions, odours and taſtes have ſeldom been employed as the vehicles of thought. The ſigns of touch have attracted more general attention. In ſome parts of the eaſt, particularly at Mecca, merchants employ them as a medium of intercourſe; thruſting

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ing their hands into one another's ſleeves, and converſing together without the poſſibility of being ſeen or heard. Deaf people lay their hands on the lips of their friends, whoſe meaning they comprehend by feeling: but not to mention other diſadvantages, when thoſe who would converſe are removed to the diſtance of a few feet from each other, theſe ſigns become uſeleſs. Though viſible ſigns have a much ſtronger claim to our notice, being, independent of their elegance and beauty, numerous, varied, diſtinct, and fitted to convey intelligence to a diſtance; yet, like thoſe of ſmell, of taſte, and of touch, they are not ſufficiently ſubjected to our power. Geſtures, indeed, are natural expreſſions, but fatiguing and tireſome; nor would they, even in a Roſcius or a Garrick, be numerous enough to ſerve the purpoſes of ſpeech. Another obvious objection to viſible ſigns is, that they are almoſt all imperceptible in the dark. Of the five different ſpecies of ſigns, therefore, addreſſed to the five ſenſes, the audible alone have been received into general uſe, as a medium of intercourſe in the ordinary occurrences of life. (Pp. 48—53.)

The audible ſigns are admirably calculated for the purpoſes of language.

"They never produce, like odours and taſtes, pain, nauſea, or vomiting; and ſeldom are ſo loud as to injure the organs to which they are addreſſed. They are not confined, like the tangible ſigns, to immediate conduct; and are not, like the viſible, dependent on light; at the ſame time no ſigns are more numerous, diſtinct and varied, or ſo much under management. We poſſeſs even a ſyſtem of organs," the vocal, "conſtructed intentionally upon their account; a ſyſtem which imitates, creates, combines, ſeparates, lengthens, ſhortens, raiſes, lowers, and varies them at pleaſure; a ſyſtem which, through nervous communications, is made ſubſervient, and, in ſome meaſure, obedient, to the ear; and a ſyſtem, therefore, which is prompt to furniſh it not only with the objects of its perception, but to furniſh them likewiſe of any kind, and in any order, arrangement, or variety that ſuits its taſte. We need not wonder then, that the ear, poſſeſſing ſuch ſuperior advantages, ſhould form a language more copious, varied, and extenſive, than any addreſſed to the other ſenſes."—(Pp. 53—55.)

Theſe are elegant and refined ſpeculations, which will, unqueſtionably, recommend themſelves to every inquiſitive and cultivated mind. They are followed by ſome ſtrictures on *written* language, which diſplay, we think, both ingenuity and novelty; but we are, by no means, equally ſure that they are founded in truth. "Even written language," Dr. Barclay obſerves, "is the language of the ear. None of its ſigns are directly and immediately the ſigns of our ideas, but the ſigns of ſounds, to which our ideas are linked and aſſociated." (P. 55.) This, however, appears to be true only of alphabetical writing, or, at moſt, of arbitrary artificial characters. It, ſurely, is not true of natural imitations or pictures of objects; for if I have ſeen, and been ſtruck with, an object, its picture will inſtantly recal it to my mind, though I never heard its name: nay, its

picture will give me ſome indiſtinct notion of it, though both itſelf and its name ſhould be equally unknown to me. When the Mexicans diſpatched rude draughts to court of the Spaniſh ſhips, theſe draughts repreſented the ſhips themſelves, and not the ſound of their names, with which the Mexicans were unacquainted. To us, indeed, our written words, compoſed of elementary letters and ſyllables, undoubtedly ſuggeſt the ſounds which cuſtom and habit have annexed to them; but the difficulty is to trace the ſteps by which pictured language is ſuppoſed to have been improved into alphabetical: and this, we conceive, is no eaſy talk. Much, we know, has been written on the ſubject; and much, we think, to very little purpoſe; nor are we convinced that Dr. Barclay has been particularly ſucceſsful in diſpelling the obſcurity in which it is involved. We could, therefore, wiſh that he had not indulged himſelf in the following ſarcaſtic, and, apparently at leaſt, unneceſſary reflection.

"Thoſe who are fond of traditionary ſtories, who ranſack the fabulous records of antiquity to find out the inventors of love, of food, and of clothing, and who have diſcovered that beaſts and birds were among the contrivers of our arts and manufactures, will not be pleaſed to find that writing ſhould thus have a kind of natural origin. Even ſpeech itſelf, though the author of nature has generouſly beſtowed organs for the purpoſe, given us a ſtrong inclination to uſe them, and an ear to liſten to the ſounds which they utter, would never, in their opinion, have exiſted unleſs for ſome particular revelation; for it does not follow, in their way of reaſoning, that although a man may chance to have gotten a brain and a ſtomach, hands and feet, and a number of ſenſes, he therefore ſhould know, without being told, what are their natural and appropriate functions." (P. 50.)

On this ſubject our learned and ingenious author ſeems, to us, to have been carried away by an analogy merely imaginary. He, undoubtedly, does not mean to affirm that either articulate ſpeech, or alphabetical writing, is inſtinctive like love and the appetite for food; or that they are performed without conſcious exertion, like the functions of the ſtomach and of the brain. Nor does it appear that the Chineſe language, from which he here chiefly argues, accurately correſponds to the account which he gives of it. It is, indeed, true that, as he ſays, "a great part of its primary words are monoſyllabic;" and that "all theſe ſyllables have pictures, or rather what were originally pictures." He adds that "when you mean to write a word of ſo many ſyllables, you have only to write the pictures of the ſyllables of which it is compoſed." (P. 58.) We believe that Europeans are ſtill very ignorant of the real mechaniſm of the language of China; but, if their information is at all to be depended on, the foregoing ſtatement is far from being juſt. The word, for example, which ſignifies *misfortune* is repreſented by a compound character, of which one part is pronounced *mien*, and means a houſe; the other is pronounced *ho*, and denotes *fire*. The foundation of their junction to form a compound character ſignificant of *misfortune* is abundantly natural; becauſe, ſurely, one of the greateſt calamities

which

which can befal a man is to have his houſe on fire. But the whole compound character is merely a ſymbol; and its component parts perform nothing analogous to the office of our elementary ſyllables. If they did, the compound ſhould be read *mien-bo*; whereas we are told that the word for which it ſtands, and which ſignifies *misfortune*, is ISAI; a word which, in ſound, bears no reſemblance to what Dr. Barclay would call its conſtituent ſyllables.

The ſecond chapter is entituled "On the changes of language." "Having ſhewn," ſays the Doctor, "the cloſe and intimate connection between a *ſpoken* and a *written* language, and mentioned that both are ſubject to changes, it becomes a ſort of neceſſary precaution, in propoſing terms for a nomenclature, to inquire into the cauſes of ſuch changes, and to prevent, as much as poſſible, their operation upon the terms of which we make choice." (P. 62.)—The whole of this chapter is curious and intereſting in a high degree. Having enumerated the more obvious external cauſes to which the inſtability of language may be referred, ſuch as new climates, produce, and employments; caprice and faſhion; the pride of innovation, the deſire of improvement, colloquial inaccuracies, commerce, conqueſt, and intercourſe with foreigners; having likewiſe obſerved that, independent of all theſe circumſtances, language has the ſeeds of change in its very nature; that every individual has a voice of his own, and a manner of ſpeaking which diſtinguiſhes him from others; that, in many provinces of no great extent, the dialect of the people is ſubdivided into dialects; that each diſtrict, village, and hamlet exhibits ſome peculiarities of ſpeech, and would ſeemingly, in time, if intercourſe were ſtopt, acquire a diſtinct language of its own: "What," aſks our author, "can be the cauſe of all theſe changes, where nothing appears to induce them from without?" (P. 64.) His anſwer is, "If any chooſe to inveſtigate the matter, he will find it in the number, the varied ſtructure, the diverſified functions, and complex movements of the organs employed to produce and articulate the human voice." This anſwer leads him into an extenſive field of anatomical and philoſophical obſervation, which, as far as we know, has never been explored; but which he has ſhewn to be full of inſtruction of the moſt wonderful nature, and calculated to impreſs the mind with moſt awful ideas of the ſkill and contrivance exhibited in the complicated ſtructure of the human frame.

"It is well known that the more complex any piece of machinery is, whether the work of nature or of art, the more it is expoſed to varied action, deviation and error. Apply this obſervation to the vocal muſcles, and in one ſenſe their number is not great; but if we conſider the various combinations of which they are capable, and the varied effects which they produce, their ſingular powers muſt appear aſtoniſhing to thoſe not acquainted with their compound action. Of this action the ordinary books written on the ſubject ſcarcely afford any idea. They ſeem to imply that a muſcle acts only by itſelf, in conjunction with its fellow, or againſt its antagoniſt: and the young anatomiſt, after ſtudying for months, and ſome-

times for years, one of the moſt curious pieces of mechaniſm to be found in nature, and after fondly flattering himſelf that he knows every thing intereſting or uſeful in the animal ſyſtem, is ſeldom able to explain ſatisfactorily a ſingle movement of his own body, or of any of its limbs." (Pp. 65, 66.)

"Suppoſe that A and B are two muſcles forming a pair; he is told that A and B perform each a ſeparate movement, and that A B acting together perform a third. This is nearly all that he learns concerning the functions of a muſcle and its fellow; but this is a very imperfect idea of the part which they generally act in the ſyſtem. If another muſcle, as C, had been added, the number of movements would have been ſeven; and a fourth muſcle, as D, would have raiſed the number to fifteen. Thus every additional muſcle, beſides giving a ſeparate movement, may double the number of all the preceding, whenever the part to which they are attached is capable of moving in every direction. Where indeed it is limited to the two motions of flexion and extenſion, it can vary only the force and the velocity; but again, where a number of moveable parts conſtitutes an organ deſtined to ſome particular function, and where this function is varied and modified by every change in the relative ſituation of the moveable parts, it muſt be evident that the number of changes producible on the organ muſt equal at leaſt the number of muſcles, and all the combinations into which they can enter." (Pp. 66, 67.)

Dr. Barclay here gives a curious table, ſhewing the ſpecific and diſtinct movements which, independent of varieties, are producible by any number of muſcles from 1 to 50; and then proceeds, on the principles which he has thus laid down, to furniſh ſome idea of the number of changes of which the organs of voice are ſuſceptible.—"The muſcles proper to the five cartilages of the larynx, ſuppoſing the tranſverſe and oblique arytenoid to conſtitute but one, are ſeven pairs. Now fourteen muſcles, that can act ſeparately or in pairs, in combination with the whole, or with any two or more of the reſt, are capable of producing 16,383 different movements; not reckoning as changes the various degrees of force and velocity, nor the infinitely varied order of ſucceſſion by which they may occaſionally be brought into action." (P. 70.) Theſe, however, are but a few of the muſcles of the voice. "Fifteen pairs of different muſcles, attached to the cartilages, or os hyoids, and acting as agents, antagoniſts, or directors, are conſtantly employed in preſerving the cartilages of the larynx ſteady, in regulating the place of their ſituation, or moving them as occaſion requires, upwards and downwards, backwards and forwards, and in every way, directly and obliquely, according to the courſe of the muſcular fibres, or in the diagonal between different forces. Theſe muſcles are capable of 1,073,741,823 different combinations; and co-operating with the ſeven pairs of the larynx, of 17,592,186,044,415, excluſive of the changes which muſt ariſe from the different degrees of force and velocity, and the infinitely varied order of ſucceſſion in which they may be brought into action." (Pp. 71, 72.)

With the muſcles which have been already mentioned muſt co-

operate,

operate, in forming and changing the voice, a variety of others, which are enumerated by the author; yet all these muscles can neither separately, nor in combination, produce an audible impulse on the air without a certain degree of elasticity and vibratory motion of the trachea, laryngeal cartilages, and glottal ligaments. This elasticity, though it partly depends on the action of the muscles, depends too on the state of the membranes and glandular secretions, as well as on that of the larynx and trachea. The audible impulse is varied by the state of the nose, fauces, and palate; probably by the size and form of the frontal sphenoidal and maxillary antres; and most certainly by the secretion, or rather absorption of the seminal fluid, as we learn from the consequences of castration. (Pp. 72—75.)

After mentioning the influence of the ear, as directing the whole of the vocal system; that of the several passions, as productive of peculiar tones and cadences; the use of the tongue, of the palate, of its pendulous velum, of the alveolar processes, the teeth, and the lips, in modifying the pronunciation of words; "I have no doubt," subjoins our ingenious author, "that here the reader's surprize will recur at this immense variety of power in the vocal organs. He may assert, and assert with justice, that no individual of the human species can throw his muscles into one thousandth part of the combinations of which I have supposed them susceptible: but he should remember at the same time, that this reasoning was never intended to shew what are the effects of muscles in particular persons, but to shew their capacity and original powers; and from what an exhaustless fund of variety in tone and voice they are able to furnish each individual of the countless millions of successive generations with characteristic marks of distinction." (Pp. 76, 77.)

The following observations on this wonderful subject are pertinent, interesting, and satisfactory.

"To form any thing like an adequate notion of the singular contrivance of the muscular system, and of the movements of which it is capable, we must not confine our examinations to what is exhibited in two or three particular persons; we must recollect that all the muscles are living powers; that in early life they are apt to contract habits with facility, and afterwards to retain them with such inveteracy as to be incapable of any exertion inconsistent with those in which the previous habits had been formed. We see this daily exemplified in the uses of the right and left arm; and may often observe that those who have long been accustomed to one language find it difficult, and sometimes impossible, to articulate properly the sounds of another. In these cases we see the muscles inactive from disuse, or fettered under the constraints of habit; the habit, too, of particular situations. In such circumstances, it is impossible they can furnish a criterion of what had been their primary powers.

"All children acquire the tones, accents, and articulations of those countries in which they are educated; an evident proof that, prior to the formation of habits, the vocal muscles may be brought to act in any one of the numerous millions of combinations that have ever been adopted by any tribe, family, or nation of the human race, and be made to acquire

the habit of pronouncing, with readineſs and eaſe, any one of the almoſt infinite variety of languages that have been, that are, or that ever ſhall be, on the face of the globe.

"I have mentioned ſeveral ſources of variety in the tone and articulation of voice, beſides muſcles; but ſuppoſe that muſcles, acting as motors, fixors, antagoniſts, or directors, were the only ſource, and that theſe muſcles were 50 in number, although I have enumerated 63, excluſive of others which might have been named; theſe 50 muſcles are capable of entering into 1,125,899,906,842,623 combinations, and the numerous effects of theſe combinations may be infinitely diverſified by the various degrees of force and velocity, and the orders of ſucceſſion in which they are formed. Is it likely then, that, amidſt this countleſs and almoſt inconceivable variety, any two individuals ſhould often, or naturally, adopt exactly the ſame combination, bring their muſcles to act in the ſame order of ſucceſſion, or employ them with the ſame force and velocity in uttering ſounds or articulating words? I ſhould think not. The muſcles of the hand are but few in number; and yet what immenſe difficulty and labour does it coſt many to counterfeit the hand-writing of another!

"It ſeems to be owing to the conſtant operation of ſuch cauſes, whoſe influence can neither be checked nor prevented, that no accident ever has occurred, no art ever been diſcovered, to preſerve the ſtability of vocal language, to calm the forebodings of literary geniuſes, and remove the apprehenſions that their laboured eloquence in a few centuries muſt require an interpreter, and the beauties of their diction paſs unnoticed without a commentator." (Pp. 78—83.)

Theſe general and comprehenſive views naturally lead to an inveſtigation of the principles which ought to be adopted in ſettling the technical language of a ſcience, concerning which the author treats in his third chapter. He concludes that ſuch a language ſhould be diſtinct from the language of the people; that it ſhould not be entruſted to the management of the ear, nor its fate committed to the organs of the voice; that it ſhould be principally addreſſed to the eye, which has not, like the ear, the power of new-modelling and changing its objects; in ſhort, that it ſhould be "a written language, whoſe vocal archetype is already dead, and no longer capable of creating diſturbance or innovation." (Pp. 86, 87.) "In every ſcience, the technical terms ſhould be kept diſtinct from the language which is ſpoken; all of them ſhould have a certain determinate meaning; ſhould remain unaltered in every tranſlation; and ſhould be the ſame in every country where the ſcience is known and cultivated." (P. 88.)

The Greek and Latin languages furniſh moſt of the terms of our preſent nomenclatures; and Dr. Barclay, very juſtly we think, prefers names derived from theſe antient ſources to vocables newly invented for the purpoſe. He ſeems, however, to be ſomewhat apprehenſive that ſome of theſe terms, as he has employed them, may have a barbarous appearance, and give offence to ſcholars and men of taſte, who are accuſtomed to venerate pure Latin and Greek. But for ſuch apprehenſion there is, ſurely, no reaſonable foundation. It

cannot

cannot be that any man of ſenſe, in a caſe of ſuch importance as that of facilitating the cultivation of anatomical ſcience, would ſacrifice utility to elegance; an elegance, too, which is really founded more on imagination and habit than on the nature of things.

"In chooſing terms," as Dr. Barclay well obſerves, "the taſte, doubtleſs, may be conſulted, though on no pretext ſhould it be allowed to direct the judgment, and decide on matters of convenience and utility. In anatomy, for inſtance, it has no right, from either its natural or acquired feelings, to determine the queſtions, What are the terms that ought to be rejected? or, Whether thoſe which we mean to retain ought to be derived all from the Greek, all from the Latin, or partly from both? If the words of only one of the languages were to be retained, we indeed might produce a ſort of uniformity to pleaſe the grammarian; but what is that to the anatomiſt? Will the dictates of reaſon or of common ſenſe ever induce him to ſacrifice his convenience and intereſt for ſuch an object? And if he did, what idea muſt be formed of the mind that would leave ſerious and important ſtudies, to amuſe itſelf in gazing at the ſhadows of antiquated words? for nothing beſides the mere ſhadows of antient vocables are, in general, to be expected among the terms of our nomenclatures.—They may have ſomething of a learned ſound; but they cannot poſſibly retain much of a claſſical ſenſe, when applied to objects of which the antients were entirely ignorant." (Pp. 90, 91.)

Dr. Barclay's fourth chapter is employed in the inquiry how the technical language of anatomy is to be improved.

"On the cooleſt and moſt impartial inquiry," he ſays, "it appears that many of the preſent terms convey falſe or erroneous ideas; that many are ſuperfluous, and of the ſuperfluous many ſupernumerary; that many allude to antiquated names, which are but ſeldom or no longer uſed; that many have a vague indeterminate meaning and are conſequently uſed in various ſenſes; and that ſeveral parts have received names, while thoſe wholes of which they are parts have received none. From this view it has been ſuppoſed that, were the falſhoods and errors corrected, the ſuperfluities retrenched, the troubleſome and unneceſſary alluſions dropt, the ambiguities removed, and the ſeveral deficiencies properly ſupplied, the nomenclature would not only be improved, but the ſtudy of anatomy greatly facilitated.

"As confuſed expreſſion is too often a natural conſequence of confuſed ideas, ſo ambiguities, in the language of ſcience, may often be traced to the want of a clear and diſtinct arrangement. And ſhould it afterwards be found that ſeveral vague terms in anatomy derive their origin from this ſource, a new and improved claſſification, where the circumſtances require it, will alſo, it is thought, be attended with advantage." (Pp. 94, 95.)

Our author has, as we conceive, aſſigned very ſatisfactory reaſons for not being anxious to make the terms of anatomy expreſſive of a kind of definition or deſcription of the parts denoted by them. "The French," he obſerves, "have lately adopted ſuch terms in their modern calendar: the words *niveſe*, *pluvioſe*, and *thermidor*, are intended to ſhew the ſpecies of weather which prevails at certain periods of the year. Let us ſee the improvement: the weather being varia-

ble even in France, and the rain and ſnow not happening to fall always at the time foretold in the calendar, theſe terms become ſo many lying predictions; and in countries where the ſeaſons and climate are different, are an abſurd unintelligible jargon." (Pp. 100, 101.) The deſcriptive terms in anatomy, he ſhews, are not much better. "Much diſcernment, therefore, and caution are highly requiſite in the uſe and application of ſuch terms; for whenever their deſcriptions are frivolous or vague, or wherever they are falſe, whether founded on ignorance, error, or hypotheſis, they can hardly fail, if uſed in their primary and original ſenſe, to be hurtful to ſcience: nay, even when true and accurately juſt, they cannot be admitted unleſs when conciſe; for be their deſcriptive powers what they will, they become ridiculous when they run out to the length of ſentences." (P. 102.)

"Are all ſuch terms then," he aſks, "to be rejected from the language of anatomy? And ought there to be a complete revolution in its nomenclature?" He thinks that as "no where perhaps is prudence more neceſſary than in our attempts to innovate on habits and eſtabliſhed cuſtoms, thoſe terms may be retained which are juſt and accurate, and not too long; thoſe which aſſiſt us in diſcriminating objects; and thoſe likewiſe, however abſurd their original alluſions, that, in courſe of time, have laid aſide their primary ſenſe, and begun to be uſed as arbitrary names." (P. 103.) Of this laſt kind of terms he gives happy inſtances in the Engliſh words *inkhorn*, *poſtborn*, *candleſtick*, which are as expreſſive and intelligible as any in the language. "Even in chemiſtry," he obſerves, "the words *oxygen*, *hydrogen*, *azot*, are now uſed as arbitrary terms, and only with a few ſuggeſt an idea of Lavoiſier's hypotheſis." (P. 104.)

This chapter contains a very luminous and accurate account of the procedure of Lavoiſier and of Linnæus in fixing the languages of chemiſtry and botany; and from the example of theſe illuſtrious men Dr. Barclay draws the following practical concluſion,

"If we therefore imitate him [Linnæus] and Lavoiſier, a new ſet of terms in the language of anatomy will neither be our ſole nor our principal object; we muſt likewiſe attend to that kind of claſſification which is beſt ſuited to the nature of the ſcience, and is beſt calculated to give clearneſs, preciſion, and effect to its nomenclature. Beſides, as we often muſt have recourſe to comparative anatomy to illuſtrate many of the human functions, we ought to contrive many, at leaſt, of the general terms in ſuch a way as to apply equally to man and the lower animals, from whom theſe illuſtrations are borrowed." (P. 111.)

The fifth chapter of this eſſay is dedicated to a particular expoſure of the obvious inaccuracy, and hopeleſs ambiguity, of the common terms *ſuperior*, *inferior*, *poſterior*, *anterior*, *external*, *internal*, *right* and *left*. The ſixth and ſeventh chapters are employed in an ample and detailed diſcuſſion of the grounds and reaſons for preferring the new terms, relating to poſition and aſpect, which the author would recommend

commend in the deſcription of the trunk, the extremities, and the head. To us they appear to be choſen with great judgment, and with ſingular attention to perſpicuity. For theſe, however, we muſt refer our readers to the book itſelf, which, in this part, is not very capable of abridgment, and to which, indeed, hardly any abridgment, we conceive, would be capable of doing juſtice. The ſubject is illuſtrated by five plates, to which an explanation is prefixed.

But although we cannot, for the reaſon above aſſigned, enter into a particular examination of the terms of Dr. Barclay's new Nomenclature, we ſhall willingly for the ſake of our anatomical readers, preſent them with a ſhort ſpecimen of it, which, we hope, will induce them to conſider the whole with attention and impartiality.

"Anatomiſts know that, in deſcribing the vertebral column, we call the bone which is neareſt to the head the ATLAS, and the maſs of vertebræ at the oppoſite extremity the SACRUM. In ſyſtematic connection theſe occupy correſponding regions in all animals in which they are found. Inſtead of the words *ſuperior* and *inferior*, I would therefore propoſe ATLANTAL and SACRAL.

"The breaſt and the back expreſs likewiſe correſponding regions in all animals; and therefore, inſtead of *anterior* and *poſterior*, we might adopt STERNAL and DORSAL.

"When *external* and *internal* ſignify what is ſuperficial and deep, we might, in their place, employ the words DERMAL and CENTRAL, denoting what points to the ſkin, and what to the centre: or if we happen to be ſpeaking of an organ, PERIPHERAL and CENTRAL; the term *peripheral* being derived from the Greek word that ſignifies 'circumference.'

"When they ſignify the ſide and middle of a ſurface, ſuppoſe a plane, to paſs along the middle of the neck, the mediaſtinum, and linea alba, and to divide the neck and the trunk into ſimilar halves from the ſternum to the dorſum, and let this plane be denominated MESION; LATERAL and MESIAL will, in ſuch a caſe, convey the meaning of external and internal; and in many other caſes, as we ſhall afterwards ſee by examples, be extremely uſeful in expreſſing both ſituation and direction.

"The peculiar meanings of *external* and *internal*, as they are applied to the extremities, will be better referred to their proper place.

"As for the lateral parts of the trunk, *right* and *left* might ſtill denote theſe, although for the reaſons already aſſigned in the general obſervations, DEXTRAL and SINISTRAL might perhaps be preferable; or ſhould there be no occaſion for diſtinction, as may ſometimes happen, the word LATERAL may ſerve for both." (Pp. 120, 121.)

Theſe are a few of our author's terms for the different aſpects of the trunk. Theſe and the reſt he propoſes to render more extenſively uſeful by a ſimple change of their termination. Thus, in order to ſuperſede the neceſſity of employing the words *upward*, *downward*, *backward*, *forward*, *inward*, *outward*, and *toward*, which ſo frequently occur in almoſt every anatomical deſcription, and which are equally vague as *ſuperior*, *inferior*, &c. we may, with a ſlight variation, uſe the new terms as ſo many adverbs. In this manner,

Atlantad

Atlantad will ſignify towards the *Atlantal* aſpect;
Sacrad - towards the Sacral;
Dorſad - - towards the Dorſal; and
Sternad - towards the Sternal. (Pp. 165, 166.)

The ſame terms, by being made to end in *en*, may be employed to expreſs connection. Thus a *radial* artery, or a *radial* muſcle, will be an artery or muſcle belonging merely to the *radial* aſpect; while a *radien* artery will be one that enters the radius itſelf, and a *radien* muſcle one particularly connected with the radius by origin or inſertion. (Pp. 168, 169.)

A conciſe, though at the ſame time, a comprehenſive view of this ingenious eſſay might, therefore, be thus exhibited.

"In all our deſcriptions of the animal ſyſtem, we are under the neceſſity of taking notice of the relative poſitions and aſpects of the parts. But the terms which are commonly uſed in theſe caſes are exceedingly vague; and the want of ſuch as are definite and preciſe has been long conſidered as a principal deſideratum in anatomy. To furniſh theſe is the deſign of this treatiſe; and thoſe adopted are of ſuch a nature as to be applicable, not only to the human ſubject, but to the greateſt part of the animal kingdom. In order, likewiſe, to prevent the unneceſſary multiplication of terms, the ſame terms are made, by a ſlight change of termination, to expreſs the modifications of their general ſenſe. When they ſimply denote poſition or aſpect, the terms end in *al* or *ar*; when the terms expreſs a different connection, theſe terminations are changed into *en*; and when the terms are uſed adverbially, the terminations are in *ad*. By this means the nomenclature is greatly ſimplified, the number of words conſiderably reduced, and perſpicuity much better conſulted than when a number of different vague words is employed for the various modifications of the general meaning."

"From a brief proſpectus of thoſe improvements which ſeem requiſite in the other parts of the nomenclature, it appears that there too the terms will admit of a conſiderable reduction in point of number; and, what is of ſtill more material conſequence, it appears that the parts of the body to which theſe terms are applied will be better arranged and claſſified: ſo that the whole ſubject will be preſented in a much more clear, connected, and ſyſtematic view than it is at preſent."

This proſpectus is given, from page 9 to 38 of the Introduction, in a rapid ſketch replete with much ſcientific obſervation, the juſtneſs of which muſt, we think, be acknowledged by every anatomiſt. Dr. Barclay, indeed, though a profeſſed reformer, is far from being actuated by an undiſtinguiſhing rage for innovation. His thorough acquaintance with the animal ſyſtem is, in truth, combined with the modeſty and caution which are ever to be found in the true philoſopher. And although, in this ſketch, he was neceſſarily led to animadvert on the miſtakes committed by ſome of his moſt illuſtrious predeceſſors, he has done it with that reſpect which is due to their eminent merits; nor do we perceive any alteration propoſed by himſelf which is not, at the ſame time, in our judgment, a very obvious and valuable improvement.

The

The vague inaccuracy of the preſent Anatomical Nomenclature, is on all hands admitted. It certainly renders it extremely difficult to give proper deſcriptions in many caſes where the utmoſt accuracy is neceſſary, particularly where anatomical deſcription is taken as the guide in ſurgical operations. And with regard to comparative anatomy, we cannot, we believe, give a ſtronger proof how ill the preſent terms are adapted to the purpoſes of the ſcience than by quoting the following curious note from the work of the learned Dr. Monro on the "Structure and Phyſiology of Fiſhes."

"To be more eaſily underſtood," ſays this eminent anatomiſt, "I ſhall generally apply the terms *fore, back, upper, under, inner, outer,* in the ſame manner as is done in ſpeaking of the human body; or *I ſhall ſuppoſe the fiſh to be placed erect, with its head uppermoſt.* But in deſcribing the ear and other parts of the head itſelf, I ſhall ſuppoſe the fiſh in its natural ſituation, as the brain and organs of ſenſe have the ſame direction as in man, with reſpect to the trunk of the body." (P. 14.)

Our readers will be pleaſed to recollect that the Eſſay before us comprehends only part of Dr. Barclay's plan; and that whether he ſhall be encouraged to complete it will entirely depend on the reception of his preſent endeavours by the public. But when we conſider the eſſential advantages which the judicious execution of ſuch a plan would confer on the ſtudent of anatomy, together with the able manner in which Dr. Barclay has acquitted himſelf as far as he has gone, we cannot but hope that he will meet, from the profeſſors and lovers of the ſcience, with that countenance and ſupport which will induce him to proceed. From all our information reſpecting him, we are led to believe that few are better qualified for performing ſo acceptable and uſeful a ſervice. He has been, we underſtand, for a conſiderable number of years, diſtinguiſhed as a teacher of anatomy in the moſt celebrated medical ſchool of Europe. His attainments as a general ſcholar are evidently reſpectable. In the proſecution of his favourite ſtudy, he is ſaid to poſſeſs that laudable enthuſiaſm, without a conſiderable portion of which ſuperior excellence is ſeldom to be looked for; and from a very maſterly production of his pen, the article Phyſiology in the Enclyclopædia Britannica, we learn that a new Anatomical Nomenclature is a ſubject which has long engaged his attention.

After all, perhaps, it is hardly to be expected that ſuch a revolution in anatomical language, however neceſſary or diſcreetly conducted, ſhould be admitted without conſiderable oppoſition; and our author appears to be fully aware of the obſtacles which it may probably have to encounter. It is well obſerved by Degerando *, as quoted by him in his introduction, that—

"Whatever the merits of a language may be, if it once has received the

* Des Signes et de l'Art de Penſer conſiderès dans leur Rapports mutuels.

ſanction

ſanction of time and the ſuffrages of mankind, the philoſopher will find it no eaſy matter to change or improve it. He will have, in this daring and hardy attempt, to combat at once the prejudices of the vulgar and pretenſions of the learned. The former will bring, in a phalanx againſt him, all thoſe ſtrong and ſacred regards that are due to old and eſtabliſhed cuſtoms. The leaſt reflection is ſufficient to convince us that their recollections and their ideas muſt reſt upon names; and, although erroneouſly, they will almoſt unavoidably, draw the concluſion that it is impoſſible to change the one without likewiſe changing the other, and throwing the whole into diſorder."

"The learned, on the contrary, will diſlike a reform that may appear to confer on its author a ſort of dominion over the ſcience. Even former habits, with the learned themſelves, if they yield at all, will yield with reluctance, for there is evidently in the nature of man a ſtrong predilection for all thoſe means which he has found inſtrumentally uſeful in promoting his ſchemes: and we find the learned as well as the vulgar, attached to the words which they have long been accuſtomed to uſe, and very often in proportion to the labour which they have beſtowed on their acquiſition."

"Nor are theſe the only ſources of difficulty which a new nomenclature has to overcome. Be they learned or unlearned, the indifferent will treat it with coldneſs and neglect; the indeciſive will doubt and heſitate, and withhold their opinion till its fate be determined. The invidious will naturally feel hurt at ſeeing others attaining their object at a leſs expence than they did themſelves; for, in their eſtimation, ſcience, like a diamond, ſhould derive its value from its rarity, its price, and the difficulty of procuring it. The timid and deſponding will expreſs a diſtruſt in all innovations, and the indolent ſee nothing in ſuch an improvement, but the grievous trouble of learning new terms; while the man of words will be indignant at the thoughts of a language whoſe clearneſs and preciſion may check the flow of his looſe declamations, or be the means of detecting his ignorance."

That ſome or other of the characters here mentioned, may exert their influence to render our author's labours abortive, is by no means unlikely. Yet to do him juſtice, Dr. Barclay does not ſeem to arrogate much on account of the pains which he has already taken, and is ſtill diſpoſed to take, for the improvement of his favourite ſcience.

"A new Nomenclature (he obſerves) is not to be claſſed with important and brilliant diſcoveries. As a work of mere patience and induſtry, it aſpires to no luſtre or eclat; it promiſes no immortality to its author, nor ſecures to his name any enviable marks of diſtinction; it is nothing more than what anatomiſts have long wiſhed for, a deſideratum which they have often attempted to ſupply by partial amendments; and if a whole or complete ſyſtem be ſtill wanting, it is probably becauſe no anatomiſt of rank or eminence would ſubmit to a taſk where the drudgery was ſo great, and the proſpect of reputation ſo ſmall. This Nomenclature is not to be compared with that of Lavoiſier; it eſtabliſhes no æra in ſcience, it announces no great revolution, nor is formed with a view to perpetuate any illuſtrious diſcoveries. But ſmall as that credit may be, which is attached to a work of mere labour and induſtry, the claims of a new Anatomical Nomenclature cannot be great, even in this view. It cannot pretend to inſtruct the learned, or give them new ideas of the animal ſtructure; its influence extends to what muſt appear only a ſpeck in the map of ſcience; and yet, even there, if it

should facilitate the progress of study, and remove only a part of the rubbish that obstructs the journey, the author will consider his object as attained." (Pp. 44—46).

When we compare the very modest amount of this claim with the high idea which his essay has led us to entertain of Dr. Barclay's merit, we have no hesitation to pronounce it as our judgment, that those who first come forward to support him will, by giving genuine proofs of true liberality of mind, of extensive views, and of disinterested zeal for the advancement of anatomical science, confer on him less honourable distinction than on themselves.

Overton's *True Churchmen ascertained.*

(Continued from P. 281.)

NOTWITHSTANDING the portion of pains and of paper which we have already bestowed on Mr. O.'s book, we have yet exposed, comparatively speaking, but a few of its demerits. Completely to unravel his complicated web of sophistry would require a volume larger than his own. We trust, however, that this artful and pernicious publication will not be suffered, unheeded, to diffuse its poison, by the indolence or indifference of those whose duty it is to administer the antidote. We have numberless able and sound divines, true churchmen in the proper sense of the words, who are thoroughly qualified to perform this service;* and we take the liberty to put them in mind that they are called upon to undertake it by every motive which can influence them, either as Ministers of the Gospel of Christ, which this writer has so miserably distorted; or as members of that great body of clergy whom he has dared so wantonly to calumniate and insult. The steps of these pretended Evangelical teachers should be marked with unceasing vigilance and jealousy. We know them intimately, and the object at which they aim. Under the mask of friendship, they are, in truth, most dangerous and indefatigable enemies. Let the friends of the Church come forward, pull off their disguise, and exhibit them in their native deformity, and in open day, as insidious and designing underminers of our establishment. A solid, detailed, well-written, and well-arranged confutation of Mr. O.'s plausible, but flimsy work, would be highly useful. The task we think would not be extremely difficult; but the performance of it cannot be expected in a Review. We, sincerely attached and devoted as we are to the interests of the Church of England and of truth, can serve but as auxiliaries in the cause. We shall ever be ready to act the part of faithful advanced guards, by giving timely intelligence, and securing the outworks; but the safety of the citadel we must leave to those defenders who are stationed on purpose to watch for its protection. We shall, therefore, proceed to take leave of this chaotic farrago of Calvinistic Methodism, by making, as we promised, some additional observations.

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* Since this article was written, that faithful *Guide to the Church*, the Rev. Charles Daubeny, has performed this service. *Rev.*

We

We cannot pass over, without animadversion, Mr. O.'s seventh chapter, which is quaintly entitled "The question of adherence pursued in respect to the doctrine of GOOD WORKS; with a vindication of our tenets on this head." It is divided into three sections, of which the first is "concerning the standard of morals." "This, as taught by the Church of England (he tells us), is the whole moral law of God." (P. 221). The Church, he observes, affirms that "no Christian man whatever is free from the obedience of the commandments which are called moral;" and he then employs, very needlessly, we think, some pages to shew that, according to her, this obedience, includes our duty to God, to our neighbour, and to ourselves. (Pp. 222—224). A few more pages are filled with proofs that "precisely the same is the rule of moral duty uniformly taught" by himself and his friends; for which purpose he produces several quotations from Robinson and Scott, at the same time making honourable mention of Wilberforce, Hawker, Milner, and Venn. (Pp. 224—228). Now here it may occur to our readers to ask, what does all this tend to? Do the English clergy teach a different doctrine? Why yes, replies Mr. O., WE inculcate the necessity of perfect obedience; but "a *sincere*, not an *unbroken* obedience," Mr. Ludlam says "is required in the Gospel." (P. 228). Now WE affirm, in the most decided manner, that all this noise about perfect obedience, is mere logomachy; and that, if it proceed from any better source than a mean vindictive spirit of cavilling, and a fixed determination at all events to load the clergy with unmerited abuse (for Mr. Ludlam is not singular in his sentiment,) it is founded in a most shameful misconception of the very nature of the Christian dispensation. "Where" says Mr. O. "did this divine learn his more lenient rule of morals?" (P. 230.) He learned it, we answer, from every text of Scripture which speaks of pardon and remission of sins. But when, in the very next words our author asks "where did he learn that the preceptive part of this covenant makes any such allowances?" he has, either from ignorance or from design, entirely altered the state of the question. The *preceptive* part of the covenant can evidently, from the very nature of the thing, make no such allowances; but the *promissory* part of it may and does. "To talk of a law," he himself observes, "that requires only a defective," or "a sincere, not an unbroken obedience to itself, is to talk sheer nonsense." (P. 229.) It is indeed self-evident that no law can authorise a violation of itself. But this dexterous sophister is here confounding two things which, in themselves, are perfectly distinct; the authoritative injunctions of the moral law, and the terms on which salvation is offered to mankind in the gospel. The moral law cannot say to the sinner, "it is of no consequence whether you observe my precepts or not;" for this would be to declare itself no law at all. But the gospel says to every Christian, "if your obedience to the moral law be hearty and sincere, even although the frailty of your nature should lead you into frequent transgressions of it, such transgressions will be forgiven you on account of the merits and satisfaction of Christ."

Chriſt." We beg leave to aſk Mr. O. this queſtion; will nothing, by the tenor of the goſpel covenant, leſs than perfect obedience be accepted? If not, then, unqueſtionably, no man can be ſaved; if leſs will, then, as unqueſtionably, is not *perfect*, but *ſincere*, obedience the condition of the goſpel covenant. We ſay the *condition* of the goſpel covenant; for we muſt ſtill take the liberty to uſe this language, however offenſive it may be to Mr. O. who here again ſcreens himſelf under the doctrine, which we truſt we have already demoliſhed, that there is no condition of our juſtification but faith alone.

In this part of his book we are well convinced that Mr. O. found himſelf treading on ground which was incapable of ſupporting him. He accordingly, wavers in perpetual vibration between meaning and no meaning. Mr. Ludlam had ſaid that "the eſtabliſher of ſuch a law may ſoften its rigour, and remit its penalties:" Mr. O. maintains that God has ſolemnly affirmed that he has not thus relaxed it. (P. 231.) Where, to adopt his own ſtyle of catechizing, did Mr. O. learn this? Has not the new covenant provided a remedy for ſin? But this, ſays our author, "does not, by any means, amount to the ſame thing." "In the former caſe," no caſe is ſtated, and we can only gueſs that he intends the caſe of the goſpel's not requiring perfect obedience, "an imperfect obedience fully anſwers the demands of the law." (Ibid.) We aſk of what law? If he mean the law of grace, as juſt reaſoning demands, the conſequence is valid, and we readily admit it. But if he mean the moral law, as a ſyſtem of precept, his argument is founded on the groſs fallacy which we have already noticed, and he is trifling with his readers. He obſerves that "it is not ſufficient to annex the epithet 'ſincere' to this defective obedidience;" for that ſincerity "is certainly no proof either of the truth of men's principles, or the rectitude of their conduct:" (Ibid.) and he mentions, as examples, the Greeks who burned the bodies of their parents, and the Indians who ate them, both of whom "were equally ſhocked with the conduct of each other, and equally perſuaded of the propriety of their own." (P. 232.) Is it poſſible that Mr. O. was not aware that this obſervation is nothing to the purpoſe? Was he ignorant that divines, when they talk of ſincere obedience, always mean the obedience of Chriſtians? and that the point here diſcuſſed neceſſarily ſuppoſes that we *know* the law, whether we obey it perfectly and ſincerely, or imperfectly and inſincerely. Nor is the remark that "it is only through the excellency and perfection of the law that Chriſtians diſcover their defects," (p. 233,) though perfectly juſt, at all more pertinent to the preſent queſtion; for we aſk again, is there any proviſion, or is there not, in the covenant of grace, for the ſalvation of thoſe in whom ſuch defects are found?

In this weak and captious attack on Mr. Ludlam, our author evidently ſtands forth as the champion and avenger of Mr. Wilberforce, whoſe unwarranted aſſertion that "Chriſtianity hath not moderated the requiſitions of God's law, nor mitigated the rigour of its demands, nor relaxed the ſeverity of divine juſtice upon account of human weakneſs,"

neſs," drew from Mr. Ludlam ſome ſenſible and pointed remarks. But the reſpectable ſenator, we are firmly perſuaded, will put a higher value on the zeal of his defender, than on the judgment or ability diſplayed in the defence. To Mr. Ludlam, indeed, Mr. O. appears to have as great a diſlike as he very evidently has to ſincerity; and he here again indulges himſelf in ſome ſarcaſtic and petulant reflections on Mr. Ludlam's ſuppoſed ſubſcription to unintelligible, abſurd, and impoſſible doctrines. We ſhall, by and by, advert to this ſubject of ſubſcription, on which our apologiſt ſeems ſo proudly to triumph. At preſent we ſhall obſerve that, in the concluſion of his diſquiſition on ſincerity, Mr. O. very juſtly, in our opinion, appreciates the worth of his own exertions, when he ſays "all this, however, is ſupererogation." (P. 233.) It is, we agree with him, entirely ſo; for he has neither confirmed the poſition of his friend, nor invalidated that of his antagoniſt. We have here, however, another notable inſtance of the deep art, though ſeeming ſimplicity, with which, by a ſingle ſtroke of his pen, he can contrive to miſrepreſent them. "The main conteſt here," he ſays, "is who teaches the ſtricteſt morality? And, as far as the *rule* of it is concerned, *we* certainly, who contend for *a perfect one* have *the advantage* over thoſe who profeſſedly preſcribe one that is *imperfect*." (Ibid.) Did this bold calumniator dread no detection, when he thus preſumed, in one ſhort ſentence, to accumulate two notorious falſhoods? Have any of thoſe whom he calls his opponents, abjured the RULE of GOD's commandments, and taken upon them to PRESCRIBE a rule of THEIR OWN? Or have they taken upon them to garble the decalogue, as he has garbled Calvin's divinity, and conſpired together to inculcate on their people only juſt as much of it as ſuits their purpoſe? If we were not afraid of being wanting in reſpect to an evangelical miniſter, who profeſſes ſuch regard to the "whole moral law of God," we ſhould be tempted to hint to him that, when he next writes a book in defence of his party, it might not be amiſs to remember that there is ſuch a precept in exiſtence as the ninth commandment.

We cannot pretend, with any degree of particularity, to follow Mr. O. through every deviation from the ſtandard of morals which he is pleaſed to aſcribe to ſuch of the clergy as do not belong to his evangelical band. To the charge of "treating with ridicule and contempt the converſion and renovation of the heart," (p. 233,) we have already, in their name, pleaded *not guilty*; and we truſt that, in the judgment of our intelligent readers, they ſtand honourably acquitted. "Many of them," however, Mr. O. alleges, "profeſſedly account little of the *immediate duties* of the *firſt table* of the law;" (p. 234.) nor are they, it ſeems, at all more ſtrict "in regard to the duties of the *ſecond table*." (P. 237.) But of neither of theſe accuſations do the paſſages which our induſtrious author has produced from them afford any proof. The quotations from Mr. Clapham, Mr. Polwhele, and Dr. Balguy, ſpeak only of the wild exceſſes of enthuſiaſts; and that there are ſuch deluded beings to be met with, Mr. O. we preſume, will

will hardly deny." That from Dr. Carr relates to the point, already discussed, respecting imperfect and perfect obedience. After all, to adopt Mr. O.'s stile, (p. 236,) "If there be persons who neglect either table of the law, they are by no means vindicated by us."—But when he sends our divines to learn from Mr. Boyle "not to dash the two tables of the law one against another," (p. 238,) we cannot but admire his consummate assurance; for if this had not uniformly, since their first existence, been the practice of his party, the observations of which he here complains had never been made.

We have next a side blow at the two universities, "the vices" of which, however, he graciously condescends to suppose, "have, doubtless, been exaggerated." Of Cambridge, indeed, he is pleased to allow that, "in respect to her, it is certainly indulging more than poetic licence to affirm that study languishes, and emulation sleeps. A far greater proportion of her members, it may be safely affirmed, are industrious, and, *in the ordinary sense of the words*" (but not, reader, in the methodistical sense!) "sober, and moral, than is often imagined." Yet "there is, both here and in the sister seminary, a class, who are, as the poet justly describes them, 'brothellers impure, spendthrifts,' and victims of the most complicated intemperance." (P. 239.) This insidious and unprovoked attempt to "damn with faint praise" those illustrious and truly venerable seats of sound learning and religious education, was, we think, imprudent; and the more so especially as it contributes absolutely nothing to the support of Mr. O.'s argument. We have heard of much sensuality of the grossest kind, accompanied with vile hypocrisy and falsehood, among the chosen followers of gospel ministers, and even among such ministers themselves, where the passions of youth could not be pleaded in extenuation of the offence. Mr. O. recollects who it was that said "He that is without sin among you, let him first cast a stone at her."

From a re-perusal of what Mr. O. has written on the subject of a minister's duty to his people, (Pp. 251—255,) and particularly with regard to *personal attention* and *personal residence*, we begin to suspect that we were imposed upon, when we were informed that he had been presented, by the Lord Chancellor, to TWO livings in York. With the admonition of "the learned and pious Bishop of London" full in his recollection, it cannot be possible that he would *accept* two livings. "The Bishop," says his lordship, "does in the most express terms commit to *you*, and to *you only*, the cure of the souls of that parish, and you must, *in your own persons*, be answerable for their salvation." That both these livings are in the same city makes no difference in the case; for, as Mr. O. cannot officiate in two churches at once, it is evident that one of his congregations must be deprived of either morning or evening service, or that he must have recourse to the unhallowed expedient of a vicarious discharge of the duties of his office: an expedient for which, as the Bishop of Ossory observes, "there is not, in the ordination vow, the most dis-

tant reſervation." (See p. 252.) The report, we think, is likewiſe injurious to the character of ſo pious a man as Mr. Wilberforce, through whoſe intereſt our author is ſaid to have been promoted to this preferment. With regard to the Chancellor, than whom we have a higher reſpect for no man, we can eaſily imagine that, although he is, *ex officio*, keeper of the king's conſcience, he may yet not have paid the ſame ſcrupulous attention to the delicate nature of the clerical office as Mr. Overton and Mr. Wilberforce; and that, therefore, if the livings had really been ſolicited from ſo reſpectable a quarter, they might poſſibly have been conferred.

We leave Mr. O. in full poſſeſſion of every advantage which his cauſe can derive from Dr. Croft's aſſertion, that "there may be caſes in which it may be abſolutely neceſſary to deceive a patient," (p. 256,) and from the faſhionable phraſe of "not at home," when people only mean that they decline ſeeing company; (ibid.) for we are not diſpoſed to commence a diſpute *de lanâ caprinâ*. But when we found him declaiming on the virtue of CANDOUR, (p. 259, &c.) our patience, we own, almoſt abandoned us; and we could not help exclaiming Can this be, Mr. Overton! the man who ſpares no aſperity of reproach, and miſſes no poſſible pretext for ſlander! the object of whoſe book, from beginning to end, is to blacken and vilify every clergyman of the Church of England who is not a diſciple of the ſchool of Calvin! "Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another thou condemneſt thyſelf; for thou that judgeſt doſt the ſame things."

The ſecond ſection of this chapter is "concerning the SANCTIONS of Morality," and commences with the following obſervation:—"But it is of little importance, it will be ſaid, what our ſtandard of morality is, if we deſtroy its *ſanctions*, and diſpenſe with its *neceſſity*." The obſervation is juſt. Mr. O.'s friends have been frequently charged with both the branches of this accuſation, and have never yet been able to juſtify themſelves from either. But our ingenious apologiſt may have been more ſucceſsful. Let us, therefore, examine the grounds of his defence.

The general principle on which he reſts it, provided that principle were well founded, would, undoubtedly, have weight. This principle is their agreement with the Church. They maintain, it is true, "that good works are neither the *meritorious cauſe*, nor the *appointed condition* of juſtification." But "it muſt," ſays he, "be admitted that this doctrine of juſtification will have the ſame aſpect on morals, when taught by us, which it has when taught preciſely in the ſame manner, by our Church." (P. 273.) If the teaching of the Church, however, with regard to this doctrine, be not only *not preciſely the ſame*, but *totally different* from that of theſe evangelical divines, and *utterly inconſiſtent* with it, then the doctrine, as taught by each of the parties, muſt have a very different aſpect on morals. Now we have, we think, ſhewn beyond the power of reply, that the Church of England is NOT Calviniſtic; particularly

that,

that, on the subject of justification, she holds opinions diametrically opposite to those of our evangelical Calvinists; and that she considers good works as the *appointed* and *indispensible condition* of man's justification, whether first or final. We, therefore, say that Mr. O. and his friends, if they "secure the interests, and inculcate the necessity of morality," (p. 273,) must do it from considerations altogether distinct from those employed by the Church of England; and that, in this case, it will avail them nothing to attempt to shelter themselves under her authority.

The Church of England, though she uniformly insists on the necessity of grace to enable men to work out their own salvation, yet is far from the wild absurdity of making them mere machines, or, as Mr. O. very cautiously denominates them, "creatures left to be influenced by motives which are certain in their effects," (p. 355,) in whom the spirit of God does all, while they themselves are capable of doing nothing. Mr. O. indeed endeavours, by using softened expressions, to palliate the disgusting harshness of this doctrine; yet he cannot but know that such sneaking prevarication is dishonourable and unmanly. If he has adopted, and is determined to maintain, the Calvinistic tenet of arbitrary election, why does he meanly shrink from its necessary and unavoidable consequences? He who holds Calvinistic election must likewise hold irresistible grace, reject the freedom of human actions, and consider man as no more than a passive organ or instrument in the hand of God. There is no point, accordingly, on which Calvin is more decided than that God is not a CO-OPERATOR, but the SOLE OPERATOR, in the whole œconomy of man's salvation. "Ad id autem quod dicere solent, postquam primæ gratiæ Dei locum dedimus, jam *conatus nostro* subsequenti gratiæ CO-OPERARI, respondeo. Si hominem *a Seipso* sumere volunt unde gratiæ COLLABORET, pestilentissime hallucinantur'" (Inst. lib. 2. cap. 3. sec. 9.) Is this the doctrine of the Church of England? Mr. O. knows that the dissimilitude is not greater between light and darkness; for she teaches expressly that *the grace of God works along with our will*; (Art. X.) that all men shall give account for *their own works* (Athan. Creed); and directs us to pray for God's merciful *assistance* and continual *help*. (Coll. in Post. Comm.)

The Church of England, therefore, holding, as she does, that man may resist the grace of God, or co-operate with it as he chooses, and that good works are the necessary condition of salvation, most evidently secures the interests of morality, and can urge all its sanctions with perfect consistency, and full effect. But how a Calvinist can urge them with either, we are altogether incapable of comprehending. The sanctions of a law, as we understand them, are considerations of interest or of damage, in other words rewards and punishments, proposed as motives to free and rational beings, who have power to observe the law or not, and intelligence duly to weigh the consequences of obedience or disobedience. But if you place certain persons in such situations that some of them cannot possibly keep

the law, while others cannot possibly break it, all motives addressed to both are impertinent. Rewards and punishments, in such a case, become words without meaning, and all exhortations to obedience downright mockery. It is obvious, however, that the case supposed is exactly that of Calvin's reprobate and elect. Of consequence it is a self-evident truth that the Calvinistic principles DO UTTERLY SUBVERT AND RADICALLY DESTROY THE SANCTIONS OF MORALITY.

We are well aware that the language of these evangelical ministers is frequently enough at variance with their principles; so much so that persons unacquainted with their system would never suspect that such principles were held by them. Witness the following paragraph of Mr. O.

"Knowing therefore the terror of the Lord, we persuade men. Believing ourselves the awful reality of God's solemn denunciations against those who obey not the gospel, we entreat such characters to flee for refuge to the hope this gospel sets before them; to flee unto him who is exalted to be a prince and a Saviour, for to give repentance and forgiveness of sins. As though God did beseech them by us, we pray them in Christ's stead, to be reconciled to God. While, on the one hand, we exhibit to them the blessedness a perseverance in their present course would forfeit, and the nobler motives of the gospel, in order to allure them to repentance; on the other, we solemnly warn them to flee from the wrath to come; and constantly assure them, that except they repent, they must all perish." (P. 301.)

What plain unlettered Christian, who had drawn his notions of religion from his bible and prayer-book, would hesitate to say, on hearing such sentiments, that the persons who utter them must be sound and truly orthodox divines? Could he possibly suspect that, on the contrary, all their fundamental tenets convert the whole scheme of Christian redemption into a mass of complete absurdity and nonsense? Yet it is not more demonstrable that the three angles of every plane triangle are together equal to two right angles, than that all such addresses from the mouth of a Calvinist are merely *vox, et præterea nihil.*

Mr. O. likewise contends that his clients sufficiently inculcate the *necessity* of morality. Our readers, however, will be pleased to recollect that we have already endeavoured to make it evident that the only necessity of morality which their system admits, is not a *moral*, but a *physical* necessity, arising from God's irresistible working in the hearts of the elect. Their scheme, in fact, though it takes its origin from a different source, lands us, at last, in as intricate and hopeless a labyrinth of fatalism as that of Voltaire, Priestley and Hume; nor do we perceive a single reason for choice between being made irremediably happy or miserable by a necessary chain of blind natural causes, and by the arbitrary, capricious, decrees of an intelligent agent.

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With regard to the declaration in the XIIth Article, that "good works do ſpring out neceſſarily of a true and lively faith," on which Mr. O. ſeems, in this ſection, to lay peculiar ſtreſs, it is certainly, when underſtood in the ſenſe in which the Church underſtands it, calculated to have a highly beneficial influence on action, and preſents, on her principles, a very ſtrong and powerful motive to virtue. Her own explanation of it is clear and deciſive: "Deceive not yourſelves," ſhe ſays, "thinking that you have faith in God,—when you live in ſin; for then your ungodly and ſinful life declareth the contrary, whatſoever you ſay or think." (Hom. on Faith.) This is ſound, evangelical, and practical doctrine. "You muſt be fruitful in bringing forth good works, or elſe, whatever your perſuaſion may be, you cannot poſſibly have true ſaving faith, and, of courſe, you cannot poſſibly be ſaved," is, undoubtedly, when addreſſed to free moral agents, who have the power of working, a very excellent ſanction of morality. But, whatever Mr. O. may pretend, this is not the view of the Church's declaration which is generally given by goſpel preachers. Mr. O., it is true, can here again talk in language well fitted to remove ſuſpicion from his party; language to which no real Churchman will object, and from which any one uninſtructed in the controverſy muſt naturally conclude that theſe pure and holy evangelical miniſters have been dreadfully calumniated.—"On our ſyſtem," he ſays, "no perſon is warranted to conſider himſelf a true believer, and conſequently in the favour of God, who has not a ſuitable conduct." (P. 282.) "If true faith is conſidered as thus neceſſarily productive, none, it is manifeſt, are warranted to ſuppoſe themſelves poſſeſſed of it, but in proportion as they experience its fruits and effects." (P. 283.) All this is excellent; but it is nothing more than an inſtance of what has ſometimes been called the LANGUAGE OF ACCOMMODATION; by which, in plain Engliſh, is meant a barefaced attempt to deceive the world. We, who know them *intus et in cute*, deny that this is the uſual ſtile of teaching employed by theſe Calviniſtic divines. No: their favourite topic of exhortation is "Get juſtifying faith, which is all in all: you need not much concern yourſelves about good works: theſe are of very ſubordinate conſequence in the character of one of God's elect; and, beſides, they will neceſſarily follow of courſe." By juſtifying faith, too, it is always intimated that nothing more is intended than a firm perſuaſion that we ourſelves, as individuals, are included among the elect of God, and juſtified by the righteouſneſs of Chriſt imputed to us. This perſuaſion will ſanctify, and conſecrate, as it were, our worſt, as well as our beſt, thoughts, words, and actions. And thus their hearers are carefully prepared for the reception of that ultimate and moſt ſublime principle of the creed of Calviniſtic methodiſm, That God ſees no ſin in his ſaints; or, as Sir Richard Hill very plainly expreſſes it, that "whatever lengths one of the elect runs, whatever depths he falls into, he always ſtands abſolved, always complete in the everlaſting righteouſneſs of the Redeemer." (See Daub.

Append. p. 287.) Thus the godly are taught to believe with Luther that ſins are to be diſtinguiſhed, not according to *the fact*, but according to *the perſon*; and with Sir Richard Hill that, while David was giving orders for the murder of Uriah, and committing adultery with that officer's wife, his perſon was as much in the favour of God as at any other period of his life. Is this, we aſk, the doctrine of the goſpel, or does it really furniſh a good ſanction of morality?

Mr. O., we doubt not, will here diſown the unguarded confeſſion of his friend the baronet; yet, in our opinion, Sir R. Hill is, in point of honourable reſpectability, as much ſuperior to Mr. O. as ingenuous honeſty and candid good faith are ſuperior to low cunning and artful diſſimulation. For we will venture to tell this evangelical miniſter that his efforts to diſguiſe the ſyſtem of preaching purſued by his tribe is highly diſcreditable to his own character, and will not impoſe on a ſingle perſon of common diſcernment and obſervation. He repeats, indeed, in ſpite of truth, "on whatever grounds the Church can enforce morality, conſiſtently with the doctrine of juſtification, we can conſiſtently imitate her." (P. 294.) And, by way of defiance, he ſubjoins, "that on all proper occaſions we do thus enforce it, our opponents will not readily diſprove." But Mr. O. is miſtaken. We can readily diſprove it; or rather, we can eaſily prove the reverſe, partly by the confeſſion of the parties themſelves, but chiefly by the viſible and notorious effects produced on their followers. The belief of the hearers is undeniable evidence of the nature of the principles inculcated by the teachers; and it is matter of fact which cannot be denied that the hearers of theſe evangelical miniſters confine their ravings about religious attainments almoſt excluſively to the topic of faith, and expreſs themſelves very diſreſpectfully of virtue. Nay the very diſtinction which they make of the clergy into LEGAL and GOSPEL PREACHERS is ſufficient to put this fact beyond a doubt. In general, therefore, it may, on this ſubject, be ſafely affirmed that, however plauſibly our author may declaim in defence of the conduct of his brethren, the charges brought againſt them are, in practice, well founded. Their doctrine has a manifeſt tendency to produce, and we ſee that it really does produce, in the minds of their adherents, a ſupercilious contempt of morality, while it is the fruitful parent of wild enthuſiaſm, preſumption, and uncharitableneſs. The notions of Chriſtians have, it ſeems, undergone a very woful change ſince the time of Chillingworth. "There is no proteſtant," ſays that great man, "but believes faith, repentance, and univerſal obedience, are neceſſary to the obtaining God's favour, and eternal happineſs." But we have ſeen even Mr. O. himſelf denying the neceſſity of the two laſt conditions, and condemning Biſhop Bull becauſe he aſſerted it. "I never knew," continues Mr. Chillingworth, "any proteſtant ſuch a Soliſidian but that he did believe theſe divine truths: *That he muſt make his calling certain by good works; that he muſt work out his ſal-*

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vation with fear and trembling; and that while he does not so, he can have no well grounded hope of salvation: I say, I never met with any one who did not believe those divine truths; and that with a more firm, and with a more unshaken assent, than he does that himself is *predestinate*; and *that he is justified by believing himself justified.*" The present times can furnish many thousands of such Solifidians among the godly disciples of our evangelical ministers.

Respecting the last ground mentioned by our author, on which he says that his friends enforce good works, namely, "That our *eternal state of felicity* in heaven will be *proportioned* to our *degree of fruitfulness* in these works, (p. 290); we observe that here again Mr. O. disclaims his best friends, whose indiscretions indeed, to say the truth, are exceedingly troublesome to him. The doctrine is, undoubtedly, scriptural; and to those who believe that our good works are a condition of salvation, a most forcible sanction of morality. But to those who do not believe this, it is no sanction at all. We had asserted (Anti-Jac. Vol. II. p. 370,) that this doctrine militates against the Calviniſtic notions of election; but this, our author says, "it will require no ordinary ingenuity to shew." (P. 290.) We conceive, on the contrary, that nothing is more plain. The doctrine supposes degrees of *reward*; and reward, of necessity, supposes the works rewarded to be *our own* works. But, in the system of Calvin, these works are the pure effects of the invincible grace of God, who can certainly produce, with equal ease, the highest, as well as the lowest, degree of fruitfulness. Accordingly Mr. O. asks, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Some for nobler, and others for meaner purposes?" (p. 291): thus amply confirming the truth of our assertion, at the very moment that he pretends to overturn it. He talks, indeed, in a loose and confused way, of good works being rewarded; but he is very evidently puzzled by the doctrine. That different degrees of blessedness in the saints will exactly correspond with their different characters and attainments here, "seems naturally," he says, "to follow from the consideration that good works will *in any sense* be rewarded; a doctrine which none," he is forced to confess, "who admit the authority of scripture, can question." (Ibid.) But his very phraseology proves that he knows not in what sense this reward is possible; and his indecision on the subject may easily be forgiven: for, on the principles of his party, it is not possible in any sense. We, therefore, with perfect confidence, repeat, that the doctrine of a gradation of bliss, corresponding to men's different attainments in holiness, which makes good works a necessary condition of salvation, and men's future happiness dependent on their own personal exertions, is utterly subversive, by undeniable consequence, of the Calviniſtic tenet of unconditional election.

[*To be concluded in our next.*]

Account of the Life and Writings of William Robertson, D.D. F.R.S.E. late Principal of the University of Edinburgh, and Historiographer to His Majesty for Scotland, read before the Royal Society of Edinburgh. By Dugald Stewart. 8vo. Pp. 308. 5s. Cadell and Davies, London; and E. Balfour, Edinburgh. 1801.

A BIOGRAPHER ought to be thoroughly acquainted with the intellect and passions of man, the situation in which his subject acted, and the class of pursuits to which he was chiefly addicted: thereby the author becomes fitted to comprehend the series of the individual history, and the result of the character. These qualifications are joined in the biographer of Robertson. A member of the body of which his theme was the head, Mr. Stewart moved in the same circles, literary and social; from local opportunities, as well as general erudition, he thoroughly knew the history, progress, and variations of Scotch literature, and its incitements at the commencement and during the course of Dr. Robertson's life; thence he could appreciate the difficulties with which his hero had to contend, or the advantages he enjoyed. Having such means of knowing and estimating the character of the late historiographer for Scotland, he had access to the most genuine information concerning the facts which he records.

"The principal authorities (he says) for the biographical details in the following pages, were communicated to me by Dr. Robertson's eldest son, Mr. William Robertson, advocate. To him I am indebted, not only for the original letters, with which he has enabled me to gratify the curiosity of my readers, but for every other aid which he could be prompted to contribute, either by regard for his father's memory or by friendship for himself. My information with respect to the earlier part of Dr. Robertson's life, was derived almost entirely from one of his oldest and most valued friends, Dr. Carlyle of Inveresk."

William Robertson was the son of the Rev. William Robertson, Minister of the old Gray Friars' Church, and of Eleanor Pitcairn, daughter of David Pitcairn, Esq. of Dreghorn. By his father he was descended from the Robertsons of Gladney, in the county of Fife, a branch of the respectable family of the same name which has, for many generations, possessed the estate of Struan, in Perthshire. He was educated at the school of Dalkeith, which, from the high reputation of Mr. Leslie, its master, was resorted to from all parts of Scotland. During his puerile and youthful years, the habits and occurrences of his life supplied few materials for biography. His genius was not of that forward and irregular growth, which forces itself prematurely on public notice; and it was only a few intimate and discerning friends, who, in the native vigour of his powers, and in the patient culture by which he laboured to improve them, perceived the earnests of a fame that was to last for ever. To supply the deficiency of facts, relative to Mr. Robertson himself at this interval, our author presents an account of the state of Scotland, respecting

ing efforts of literature at this period, during which the mind of the ſubject was formed, and its exertions determined.

"In times (he ſays) ſuch as the preſent, when literary diſtinction leads to other rewards, the labours of the ſtudious are often prompted by motives very different from the hope of fame, or the inſpiration of genius; but when Dr. Robertſon's career commenced, theſe were the only incitements which exiſted to animate his exertions. The trade of authorſhip was unknown in Scotland, and the rank which that country had early acquired among the learned nations of Europe, had, for many years been ſuſtained by a ſmall number of eminent men, who diſtinguiſhed themſelves by an honourable and diſintereſted zeal in the ungainful walks of abſtract ſcience. Some preſages, however, of better times were beginning to appear. The productions of Thompſon and of Mallet were already known and admired in the metropolis of England, and an impulſe had been given to the minds of the riſing generation, by the exertions of a few able and enlightened men, who filled important ſtations in the Scottiſh Univerſities. Dr. Hutcheſon, of Glaſgow, by his excellent writings, and ſtill more by eloquent lectures, had diffuſed among a numerous race of pupils, a liberality of ſentiment, and a refinement of taſte, unknown before in this part of the iſland; and the influence of his example had extended, in no inconſiderable degree, to that ſeminary where Dr. Robertſon received his education. The profeſſorſhip of moral philoſophy at Edinburgh, was then held by Sir John Pringle, afterwards Preſident of the Royal Society of London; who, if he did not rival Dr. Hutcheſon's abilities, was not ſurpaſſed by him in the variety of his ſcientific attainments, or in a warm zeal for the encouragement of uſeful knowledge. His efforts, were ably ſeconded by the learning and induſtry of Dr. Stevenſon, Profeſſor of Logic; to whoſe valuable productions (particularly to his illuſtrations of Ariſtotle's Poetics and of Longinus on the Sublime) Dr. Robertſon has been often heard to ſay, that he conſidered himſelf as more deeply indebted, than to any other circumſtance of his academical ſtudies."

While Robertſon was at College he became Member of a club that conſiſted of the ableſt and moſt ſtudious young men of the times: emulation tended to the improvement of their reſpective talents. In 1743 he was appointed Miniſter of Gladſmuir, in the county of Haddington. Soon after this preferment an event occurred which ſhewed the moral affections of Robertſon in a very favourable point of view. His father and his mother died within a few hours of each other, leaving a family of ſix daughters and a younger ſon; with a living not exceeding a hundred pounds annually, he determined to take a paternal charge of the whole family. He invited them to Gladſmuir, and continued to educate his ſiſters under his own roof, till they were ſettled reſpectably in the world. Nor did he think himſelf at liberty till then, to complete an union, which had been long the object of his wiſhes, and which may be juſtly numbered among the moſt fortunate events of his life. He remained ſingle till 1751, when he married his couſin, Miſs Mary Niſbet, daughter of the Rev. Mr. Niſbet, one of the Miniſters of Edinburgh. In 1745, when the country and conſtitution was in danger, without neglecting his profeſſional duties,

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he offered his ſervices as a volunteer. At Gladſmuir Mr. Robertſon was gradually but ſurely laying the foundation of that fame which was deſtined to be permanent. In the General Aſſembly of the Church of Scotland, he now began to attain eminence as an orator, and in 1755, delivered a ſermon before the Society for Propagating Chriſtian Knowledge. "This ſermon (ſays our author), the only one he ever publiſhed, has been long ranked, in both parts of the iſland, amongſt the beſt models of pulpit eloquence in our language." The diſcourſe in queſtion we recollect to have read many years ago, and agree with our author that it evinced very great ability. We, however, diſſent from his eſtimate of its ſpecific excellence. It was a maſterly diſſertation, hiſtorically exhibiting in outſet, progreſs, and reſult, the civil and political progreſs of the world, a ſhort time previouſly to the appearance of Chriſt, and its actual ſtate under the unity of the Roman empire, as the moſt favourable to be found for the propagation of Chriſtianity. We therefore rather deem it a fore-taſte of that genius which traced manners and civilization to the days of Charles V. than as a model of pulpit eloquence, ſtrongly ſtimulating Chriſtians to the diſcharge of Chriſtian duties. It ſpoke the comprehenſive and luminous hiſtorian more than the impreſſive preacher. We have repeatedly heard Dr. Robertſon preach; a connected narrator, powerful reaſoner, and an elegant ſpeaker, but ſtill we muſt ſay, it was the hiſtorian who ſpoke from the pulpit. We particularly remember a ſermon preached on a faſt day, about ſpring 1778, ſoon after the capture of Burgoyne, and an abler political diſcourſe on the hiſtory and operation of Britiſh efforts and energy which, though partially unſucceſsful, muſt ultimately prevail, was, we believe, never delivered in the Houſe of Commons. Such eſſays, we admit, were models of eloquence, but not of pulpit eloquence; and we doubt not the ingenuous and candid writer, on reconſidering the ſubject with his uſual ſagacity and depth, will agree in our opinion. While he was thus engaged in the various duties of his profeſſion Dr. R. planned and executed a literary work; this was his Hiſtory of Scotland, publiſhed in February, 1759, and received by the world with unbounded applauſe. In this part of the narrative the writer very happily delineates the feelings of an author on the ſucceſs of a work which is to fix his literary reputation.

"From this moment the complexion of his fortune was changed. After a long ſtruggle in an obſcure though happy and hoſpitable retreat, with a narrow income and an increaſing family, his proſpects brightened at once. He ſaw independence and affluence within his reach, and flattered himſelf with the idea of giving a ſtill greater flight to his genius, when no longer d preſſed by thoſe tender anxieties which ſo often fall to the lot of men, w oſe purſuits and habits, while they heighten the endearments of domeſtic life, withdraw them from the paths of intereſt and ambition."

Our author cites extracts from congratulatory letters which demonſtrate that a very ſtrong impreſſion was made on the public mind by the hiſtory of Scotland, on its firſt appearance. It was then regarded

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as an attempt towards a ſpecies of compoſition that had been cultivated with very little ſucceſs in this iſland; and accordingly it entitles the author, not merely to the praiſe which would now be due to an hiſtorian of equal eminence, but to a high rank among thoſe original and leading minds that form and guide the taſte of a nation. Of the Hiſtory of Scotland fourteen editions were publiſhed before the death of the writer. Mr. Stewart ſeems to regard Robertſon as friendly to Mary rather than hoſtile, and aſſerts that—"the ſtory of the beautiful and unfortunate Queen, as related by him, excites, on the whole, a deeper intereſt in her fortunes, and a more lively ſympathy with her fate, than have been produced by all the attempts to canoniſe her memory, whether inſpired with the ſympathetic zeal of the Romiſh Church, or the enthuſiaſm of Scottiſh chivalry." Far are we from coinciding with this opinion of the biographer, that either Scottiſh chivalry or popiſh zeal produced the late vindications of Mary. Gilbert Stewart was not exempt from Scottiſh predilections, but it is to be remembered, that the defence of Mary implies the cenſure of a much greater portion of Scots than the accuſations which were alleiged againſt their Sovereign If Mary was innocent the greater part of her ſubjects were traitors and rebels. It could hardly be the partiality of a Scot that would repreſent the chief Scottiſh nobles and the great bulk of the people as deſerving of the ſcaffold or gibbet, by their treatment of their lawful monarch. Gilbert Stewart was unqueſtionably no Roman Catholic bigot; and we believe the real ſource of his defence was a conviction that Queen Mary deſerved ſuch vindication. Whitaker is certainly neither a Scottiſh knight nor a popiſh zealot, and yet he has laboured moſt powerfully and ſucceſsfully in overturning the charges of Mary's enemies. Our biographer himſelf diſplays Scottiſh partiality, when he repreſents Gilbert Stewart as the ableſt opponent of Robertſon; no impartial reader of G. Stewart and Whitaker could ever form ſuch an opinion.

During the time the Hiſtory of Scotland was in the preſs, Dr. Robertſon removed from Gladſmuir to Edinburgh, where he was admitted one of the Miniſters. In 1759 he was appointed Chaplain of Stirling Caſtle; in 1761, one of His Majeſty's Chaplains in Scotland, and, in 1762, Principal of the Univerſity of Edinburgh; two years afterwards the office of King's hiſtoriographer for Scotland, with an annual ſalary of two hundred pounds, was revived in his favour. Some of his friends now wiſhed Dr. R. to turn his thoughts to the Engliſh Church; but with an inflexibility which a Scottiſh Preſbyterian naturally deems meritorious, the Principal adhered to the doctrines which he at firſt imbibed. Mr. Stewart has not been able to learn his preciſe anſwer, but preſumes "his diſapprobation was expreſſed in thoſe decided terms which became *the conſiſtency and dignity of his character.*" We do not perceive how the dignity of his character could have been leſſened by his dereliction of Preſbytery and adoption of the Epiſcopal doctrines and inſtitutions. The ambition of Robertſon himſelf was meanwhile directed to literary exaltation. It appears from

from one of the letters * by which the narrative is illuſtrated and ſupported, that His Majeſty, in the firſt year of his reign, expreſſed a wiſh to ſee a Hiſtory of England by the pen of Robertſon; and even inſtructed Lord Bute to aſſure him of every information and encouragement. From Dr. R.'s anſwer it appears, that before this offer was made, he had commenced a hiſtory of Charles V. and wiſhed to finiſh that undertaking before he engaged in another work; but he manifeſted an inclination to perform ſuch a taſk; and whilſt he was employed on Charles V. ſeems to have conſidered the Hiſtory of England as his next ſubject. But the Hiſtory of Charles employed him much longer than he foreſaw; partly in conſequence of his avocations as Principal of the Univerſity, and of thoſe ariſing from his connections with the Church, in which, at that period, faction ran high. In the execution too of this work, he found that the tranſactions relating to America, which he had originally intended as the ſubject of an epiſode, were of ſuch magnitude as to require a ſeparate narrative; and when at laſt he had brought to a termination the long and various labours in which he was thus involved, his health was too much impaired, and his life too far advanced, to allow him to think of an undertaking ſo vaſt in itſelf, and which Mr. Hume had already executed with ſo ſplendid and merited a reputation. In 1769 the Hiſtory of Charles V. made its appearance. The criticiſm of his biographer, on this monument of induſtry and genius, though conciſe is juſt, maſterly, and appropriate.

"In no part of Dr. Robertſon's works has he diſplayed more remarkably, than in the introductory volume, his patience in reſearch; his penetration and good ſenſe in ſelecting his information; or that comprehenſion of mind, which, without being miſled by ſyſtem, can combine, with diſtinctneſs and taſte, the dry and ſcattered details of ancient monuments. In truth, this diſſertation, under an unaſſuming title, is an introduction to the Hiſtory of Modern Europe, and is invaluable, in this reſpect, to the hiſtorical ſtudent; and it ſuggeſts, in every page, matter of ſpeculation to the politician and philoſopher."

Our author, in this part of his narrative, alſo quotes extracts to prove the approbation and applauſe of cotemporaries, eſpecially Mr. Hume. After an interval of eight years from the publication of Charles V. Dr. Robertſon produced the Hiſtory of America; a work which, by the variety of reſearch and of ſpeculation that it exhibits, enables us to form a ſufficient idea of the manner in which he had employed the intervening period. In undertaking this taſk, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a hiſtory of America, confined ſolely to the operations and concerns of the Spaniards, would not be likely to excite a very general intereſt, he reſolved to include in his plan the tranſac-

* A letter from Lord Cathcart to Dr. Robertſon, dated July 20, 1761.

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tions of all the European nations in the New World. On the History of America our author preſents a more detailed criticiſm than on any of the reſt of Robertſon's works. Having exhibited ſeveral prominent excellencies, the biographer proceeds:

"After all, however, the principal charm of this, as well as of his other hiſtories, ariſes from the graphical effects of his narrative, whereever his ſubject affords him materials for an intereſting picture. What force and beauty of painting in his circumſtantial details of the voyage of Columbus; of the firſt aſpect of the new continent; and of the interviews of the natives with the Spaniſh adventurers! With what animation and fire does he follow the ſteps of Cortes through the varying fortunes of his vaſt and hazardous career; yielding, it muſt be owned, ſomewhat too much to the influence of the paſſions, which his hero felt; but beſtowing, at the ſame time, the warm tribute, of admiration and ſympathy on the virtues and fate of thoſe whom he ſubdued; the arts, the inſtitutions, and the manners of Europe and of America; but, above all, the ſplendid characters of Cortes and of Guatimozin, enable him, in this part of his work, to add to its other attractions, that of the fineſt contraſts which occur in hiſtory."

Theſe qualities of the hiſtorian the biographer derives from the affections as well as the genius of the writer.

"Theſe effects (he ſays) reſulting naturally from a warm imagination, were heightened in Dr. Robertſon by the vigour of an active and aſpiring mind. It was not from the indifference produced by indolence or abſtraction that he withdrew from the buſineſs of life, to philoſophy and letters. He was formed for action no leſs than ſpeculation; and had fortune opened to him a field equal to his talents, he would have preferred, without heſitation (if I do not greatly miſtake his character), the purſuit of the former to thoſe of the latter. His ſtudies were all directed to the great ſcenes of political exertion: and it was only becauſe he wanted an opportunity to ſuſtain a part in them himſelf, that he ſubmitted to be an hiſtorian of the actions of others. In all his writings the influence of the circumſtances which I have now ſuggeſted, may, I think, be traced; but in none of them is it ſo ſtrongly marked as in the Hiſtory of America. There he writes with the intereſt of one who had been himſelf an actor on the ſcene; giving an ideal range to his ambition among the aſtoniſhing events which he deſcribes."

While he beſtows theſe praiſes on Robertſon's Hiſtory of America, his biographer admits conſiderable defects. "Partiality (he ſays) for the charms of eloquence and the originality of ſyſtem diſplayed in the writings of Buffon and de Paw, a partiality natural to the enthuſiaſm of a congenial mind, has unqueſtionably produced a facility in the admiſſion of many of their aſſertions which are now claſſed with the prejudices of former times." But as he candidly obſerves, it ought to be remembered in juſtice to Dr. Robertſon, what important additions have been made ſince the time he wrote, to our knowledge both of America and its aboriginal inhabitants; and that it is not from our preſent ſtock of information, but from what was then current in Europe, that an eſtimate can fairly be formed of the extent and accuracy

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of his reſearches, but a more ſerious charge againſt the Hiſtory of America is the diſpoſition which the author has ſhewn to palliate or to veil the enormities of the Spaniards in their American conqueſts. To the impreſſion of this accuſation, our author oppoſes thoſe warm and enlightened ſentiments of humanity which in general animate his writings. Theſe volumes did not complete Dr. Robertſon's original deſigns, he announced in the preface, his intention to reſume the ſubject at a future period; ſuſpending, in the mean time, the execution of that part of his plan which related to the Britiſh ſettlements, on account of the ferment which then agitated our North American colonies. After his Hiſtory of America, many of his friends urged him to continue Hume's Hiſtory of England; but their application was unſucceſsful; and from this time he engaged in no large undertaking.——For near thirty years, Dr. Robertſon, was the moſt conſpicuous figure in the Supreme Eccleſiaſtical Court of Scotland, and a ſection is devoted to his hiſtory and character as a political leader. The materials of this part of the work, Mr. Stewart informs us, are derived from Dr. George Hill, a gentleman of great talents and eloquence, and who, for many years, has been regarded as the head of the Church of Scotland. This part of the work is moſt peculiarly intereſting to members of that body; nevertheleſs it has biographical value, in illuſtrating the powers of Dr. Robertſon, exerciſed in active occupations, and the contentious eloquence of a popular aſſembly. It demonſtrates that he, who, from the cloſet, informed, inſtructed, and delighted mankind, was equally fit for adorning the ſenate, or guiding the cabinet. In the year 1780 he retired from the aſſembly, and appeared to have intended to paſs the reſt of his time in domeſtic and ſocial purſuits, and to ſtudy only for amuſement. Reading, with this intent, Major Rennel's Memoir for illuſtrating his Map of Indoſtan, this ſuggeſted to him the idea of examining, more fully than he had done in his introductory Book to his Hiſtory of America, into the knowledge which the ancients had of that country. In carrying on this enquiry, and conſulting with care the author's authority, ſome facts hitherto unobſerved, and many which had not been examined with proper attention, occurred; new views opened; his ideas gradually extended and became more intereſting; till at length he imagined that the reſult of his reſearches might prove amuſing and inſtructive to others. Such was the origin and progreſs of his diſquiſition concerning ancient India, which cloſed the labours of this eminent writer, when he was about ſixty-nine years of age. Notwithſtanding his advanced years this production, his biographer obſerves, exhibits "in every part, a diligence in reſearch, a ſoundneſs of judgment, and a perſpicuity of method, not inferior to thoſe which diſtinguiſh his other performances. From the nature of the ſubject it was impoſſible to render it equally amuſing to ordinary readers, or to beſtow on his language the ſame ſplendour and variety; but the ſtyle poſſeſſes all the characteriſtical beauties of his former compoſitions, as far as they could with propriety be introduced into a diſcourſe, of which the

the general deſign excludes every ſuperfluous and ambitious ornament." Having conducted Dr. Robertſon to the concluſion of his literary efforts, his biographer preſents a luminous view of his general merits as an hiſtorian, and firſt he conſiders the extent and variety of his hiſtorical reſearches.

"In this reſpect (ſays our author) he has certainly not been ſurpaſſed by any writer of the preſent times! nor would it perhaps be eaſy to name another, who has united to ſo luminous an arrangement of his materials, and ſuch maſterly ſkill in adorning them, an equal degree of induſtry and exactneſs in tracing them to their original ſources. In the art of narrative too, which, next to correctneſs in the ſtatement of facts, is the moſt eſſential qualification of an hiſtorian, Dr. Robertſon's ſkill is pre-eminent: perhaps I might venture to ſay, that in this art, his chief and characteriſtical excellence as an hiſtorian conſiſts. I do not at preſent allude merely to the richneſs of colouring with which he occaſionally arreſts the attention; but to the diſtinctneſs, perſpicuity, and fulneſs, with which he uniformly communicates hiſtorical information, carefully avoiding every reference to whatever previous knowledge of the ſubject his reader may accidentally poſſeſs."

Another excellence of the higheſt order is perſpicuity in all Dr. Robertſon's publications. "The continuity which united together the different parts of his ſubject, in conſequence of the addreſs and facility diſplayed in his tranſitions. It is this laſt circumſtance which beſtows on his works that unceaſing intereſt which conſtitutes one of the principal charms in tales of fiction; an intereſt eaſy to ſupport in relating a ſeries of imaginary adventures, but which, in hiſtorical compoſition, evinces, more than any thing elſe, the hand of a maſter." Having confirmed theſe obſervations on the materials and arrangement of the hiſtorian by an accurate and copious particularity of inſtance and illuſtration, our author proceeds to his ſtyle.

"The general ſtrain of his compoſition is flowing, equal, and majeſtic; harmonious beyond that of moſt Engliſh writers, yet ſeldom deviating, in queſt of harmony, into inverſion, redundancy, or affectation. If, in ſome paſſages, it may be thought that the effect might have been heightened by ſomewhat more of variety in the ſtructure and cadence of his periods, it muſt be recollected that this criticiſm involves an encomium on the beauty of his ſtyle; for it is only where the ear is habitually gratified, that the rhythm of compoſition becomes an object of the reader's attention. In comparing his turn of expreſſion with that of the claſſical writers of England, a difference may, I think, be perceived, originating in the provincial ſituation of the country where he received his education and ſpent his life; and, if I am not much miſtaken, the ſame obſervation may be extended, in a greater or leſs degree, to moſt of our contemporaries who have laboured under ſimilar diſadvantages. I do not allude, at preſent, to what are commonly called *Scotticiſms*, for from theſe Dr. Robertſon's works have been allowed, by the moſt competent judges, to be remarkably free; but to an occaſional ſubſtitution of general or of circuitous modes of expreſſion inſtead of the ſimple and ſpecific Engliſh phraſe. It may, perhaps, be queſtioned by ſome whether Dr. Robertſon has not carried to an extreme, his idea of what he

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has himself called the *dignity of history*; but, whatever opinion we form on this point, it cannot be disputed that his plan of separating the materials of historical composition from those which fall under the provinces of the antiquary, and of the writer of memoirs, was on the whole happily conceived; and that one great charm of his works arises from the taste and judgment with which he has carried it into execution. Nor has he suffered this scrupulous regard to the unity of historical style to exclude that variety which was necessary for keeping alive the reader's attention."

The constitution of Dr. Robertson was vigorous; until he had reached his seventieth year he enjoyed a good state of health; but, in the end of 1791, he began to decline; and in the following year, was himself convinced that he should never recover: but he lingered till the summer 1793, and bore the approach of death with fortitude and Christian resignation. On the 4th of June, the writer visited his venerable friend, who was convinced this was the last time of their meeting; and made it his dying request that Mr. Stewart would write his life. During life he continued to exhibit the most exemplary diligence in the discharge of his pastoral duties; as long as his health allowed him, he preached regularly every Sunday. The following character is given of his sermons by Dr. Erskine, his learned and excellent colleague, who heard him preach every week for more than twenty years. "His discourses from this place* were so plain, that the most illiterate might easily understand them, and yet so correct and elegant that they could not incur their censure whose taste was more refined. For several years before his death he seldom wrote his sermons fully, or exactly committed his older sermons to memory; though had I not learned this from himself I should not have suspected it; such was the variety and fitness of his illustrations, the accuracy of his method, and the propriety of his style." In his social habits Robertson was at once agreeable and respectable. He was, in a remarkable degree, susceptible of the ludicrous; but on no occasion did he forget the dignity of his character, or the decorum of his profession; nor did he even lose sight of that classical taste which adorned his compositions. His turn of expression was correct and pure; sometimes, perhaps, inclining more than is expected in the carelessness of a social hour, to formal and artificial periods; but it was stamped with his own manner no less than his premeditated style: it was always the language of a superior mind, and it embellished every subject on which he spoke. In the company of strangers, he increased his exertions to amuse and to inform; and the splendid variety of his conversation was commonly the chief circumstance on which they dwelt in enumerating his talents; and yet I must acknowledge, for my own part, that much as I always admired his powers when they were thus called forth, I enjoyed his society less than when I saw him in the

* Their collegiate pulpit, in the Old Grey Friar's Church.

circle

circle of his intimates, or in the boſom of his family." In his domeſtic duties and relations he was exemplary and happy. His eldeſt ſon is an eminent lawyer, his two younger have acquired honour and diſtinction in the military profeſſion, and his daughters are agreeably ſettled in life.

The moſt prominent feature in the intellectual character of Robertſon, was good ſenſe. He was not eminent for metaphyſical acuteneſs; nor did he eaſily enter into ſpeculations involving mathematical or mechanical ideas; but, in thoſe endowments which lay the foundation of ſucceſsful conduct, and which fit a man to acquire an influence over others, he had no ſuperior. Among thoſe who have, like him, devoted the greater part of life to ſtudy, perhaps it would be difficult to find his equal.

Such is the account that is preſented to the public from genuine information and perſonal intimacy, by one of the moſt eminent philoſophers of the preſent age, concerning one of the moſt illuſtrious hiſtorians of the laſt or any age. Often are reviewers fatigued with travelling through works which are dignified by the title of biography, but which are really compilations of book-makers, who neither comprehend the objects of that ſpecies of compoſition, nor even know the ſubject on which they profeſs to write. From ſuch collections of unauthenticated aſſertions, prolix repetitions, and indigeſted remarks, we have been moſt agreeably and uſefully relieved by Stewart's Life of Robertſon; and with delight and inſtruction have peruſed this tribute of living to deceaſed genius.

The account and view of the hiſtorian are agreeably diverſified by letters from other men of the higheſt eminence. Of theſe the moſt ſtriking and intereſting is a letter from Mr. Burke, on the Hiſtory of America, which our author, with ſtrong expreſſions of juſt and conſequently the moſt profound veneration, quotes at full length. We truſt Dr. Lawrence has ſeen the work before us, which contains ſuch a characteriſtic monument of Edmund Burke. Our author beſtows a proper and high regard on other writers of great but ſubordinate excellence, as what writer is not! In quoting the approbation of inferior writers, Mr. Stewart requeſts the reader not to conſider him as adducing ſuch teſtimonies to ſupport the fame of Dr. Robertſon, but merely ſhewing the univerſality of the impreſſion which they made on the literary world.

With a few, and but a few of the partialities of a Scotchman, this is one of the beſt ſpecimens of biography which has come before us ſince we commenced our labours.

Rural Philoſophy; or, Reflections on Knowledge, Virtue, and Happineſs; chiefly in reference to a Life of Retirement in the Country. By Ely Bates, Eſq. 8vo. Pp. 356. Longman and Rees. 1803.

THE very reſpectable author of this excellent work tells us, in his Advertiſement, that it was compoſed in that "period of republican

publican frenzy, when the world in its wild attempts to overthrow two of its greateſt and moſt fundamental bleſſings, religion and government, ſeemed in a kind of conſpiracy againſt itſelf." The author intends this as an apology for a few paſſages not ſo immediately applicable, he ſuppoſes, to the preſent ſtate of things when, as he expreſſes it, "ſo many hopeful ſymptoms appear of a return to ſocial order and Chriſtian piety."

We ſhould be happy to concur in opinion with this moſt benevolent writer; but we feel ourſelves not much encouraged to flatter ourſelves on this proſpect of rational reformation.

In his Preface, he tells us, he was led to undertake this uſeful work, by having read the late Dr. Zimmerman's Treatiſe on Solitude. It will be ſome compenſation for the miſchievous tendency of that book, if it ſhall have induced our author to compoſe a work of ſuch very ſuperior excellence on the ſame ſubject. A work whoſe "foundation ſeems laid ſo firmly in reaſon and revelation, in the knowledge of God, of ourſelves, and of the world, as to be entirely adequate to bear up the ſolid ſuperſtructure of virtue and happineſs."

The author proceeds to ſtate ſome reaſons to juſtify, or at leaſt, as he modeſtly expreſſes it, to excuſe the publication of his diſcourſe.

"That there exiſts at preſent amongſt us a lamentable want of rural philoſophy, or of that wiſdom which teaches a man at once to enjoy and to improve a life of retirement, is, I think, a point too obvious to be conteſted. Whence is it elſe that the country is almoſt deſerted; that the ancient manſions of our nobility and gentry, notwithſtanding all the attractions of rural beauty, and every elegance of accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the ſummer months wander to the ſea-coaſt, or to ſome other place of faſhionable reſort. This unſettled humour, in the midſt of ſuch advantages, plainly argues much inward diſorder, and points out the need as well as the excellency of that diſcipline, which can inſpire a pure taſte of nature, furniſh occupation in the peaceful labours of huſbandry, and, what is nobler ſtill, open the ſources of moral and intellectual enjoyment."

It will alſo, he adds, "be of no leſs uſe to thoſe who meditate a retreat after a courſe of years ſpent in public. It will teach them the proper qualifications for ſuch a change, and that many things beſides hounds and horſes, murmuring ſtreams and ſhady groves, ſumptuous houſes and large eſtates, are neceſſary to form a comfortable retirement. Above all, it will direct them to thoſe inward reſources, without which every condition of life is inevitably ſubject to vanity and diſappointment. Thus they will be inſtructed to a cautious procedure, ſo as not to take leave of the world before they are well prepared to meet all the circumſtances of their new ſituation, leſt, after a few years conſumed in vacancy and wearineſs, they ſhould be tempted, like many others, to tread back their ſteps, and again to mingle in the buſineſs or diſſipations which they ſeemed to have entirely relinquiſhed.

"It will be likewiſe of ſervice in the caſe of thoſe, to whom an interchange of buſineſs and retirement is preferable to either of them ſeparately, and who wiſh to combine them both to the greateſt advantage."

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Our author next addreſſes himſelf to the different ſorts of readers, into whoſe hands his work may fall. And firſt, to the admirers of claſſical learning: here he ſeems to feel himſelf on dangerous ground; but we think he will be ſupported by high authorities, in what he has ſaid of the "extravagant regard, which is paid to pagan writers." He next adverts to ſuch as exalt the human underſtanding beyond all due meaſure, making philoſophy a rival to religion. He does not intend to depreciate human reaſon, but only to direct it to thoſe aids and aſſiſtances, without which it can never fully diſcover to us the reality and exigency of our moral ſituation. His "appeal," he tells us, "is to reaſon rectified and informed by the light and grace of the Chriſtian diſpenſation." Laſtly, he directs himſelf to thoſe "who, from a ſenſe of what religion has ſuffered by the abuſe of reaſon and philoſophy, conſider them as eſſentially hoſtile to her intereſts;" obſerving, that "reaſon, therefore, in its proper exerciſe, can never be in contradiction to revelation, and ought no more to be ſet at variance with it, than the eye with the teleſcope, through which it deſcries thoſe objects in the heavens that otherwiſe would be inviſible." The philoſophy which our author recommends, and which forms the characteriſtic feature of his work, is that "which, while it humbles, enlarges and elevates the mind, ſhews its imperfections while it increaſes its acquiſitions." The philoſophy againſt which he proteſts is that which is equally adverſe to religion and true ſcience; whereas that which he recommends in the following work is friendly to both; being much more congenial with the philoſophy of Bacon and of Newton, than with the flippancy of Voltaire, or the grave and impious ſophiſtry of Helvetius and Diderot.

We cannot deny ourſelves the ſatisfaction of ſubmitting to our readers the author's admirable definition of the word "virtue," which frequently occurs in his work.

"When taken generally," he ſays, "it is uſed to denote piety towards God, as well as benevolence towards men. In this ſenſe it is found in ſome good writers; and with the ſame extenſive application it may ſtill, as I conceive, be allowed to the Chriſtian moraliſt, notwithſtanding the abuſe it has ſuffered by bad men, who, after they have employed it to expreſs the whole of human duty, have narrowly confined this duty to the offices of ſocial and civil life: an abuſe which goes at once to ſhut all religion out of the world, and in its ultimate tendency to deſtroy even that virtue which is pretended; for virtue, though under its moſt relaxed and contracted form, can never long ſubſiſt when ſeparated from piety."

We admire our author's obſervation on the abuſe of the word *regenerate*, which, he ſays, "has lately found its way into our ordinary diſcourſe; ſo that inſtead of plain reformation we have heard of nothing but *regeneration*; and to *regenerate* the laws, conſtitutions, opinions, and manners of ſociety, has become the magic language, which dwelt upon the lips of every modern *reformado*." So much for the Preface. The work divides itſelf into four parts; and every part is ſubdivided into three ſections.

We ſhould be glad to indulge ourſelves with large and copious extracts from a work, from the attentive peruſal of which we have derived ſuch pleaſure: but we think we ſhall diſcharge our duty to more advantage to the generality of readers, by a warm recommendation of the whole treatiſe, as it ſtands, to ſuch as ſeek for entertainment and improvement at the ſame time.

The ſubjects of the book are of the firſt magnitude and importance, and intereſting above all others to the human mind: ſuch are, the Knowledge of God—of ourſelves—and of the World—the Promotion of Virtue and Happineſs—and the Uſefulneſs of Retirement to advance both; with ſatisfactory anſwers to the objections urged againſt a life of retirement as deſtroying or diminiſhing uſefulneſs: this topic engages our author in the fourth part of his work; and here he ventures to ſhew that there is ſcarcely any public ſtation, which is not full of temptations to ſeduce the mind from the ſtrait path of virtue. He produces ſeveral inſtances of men who act a conſiderable part in ſociety: among theſe he ranks the founders of families, the promoters of charitable and other practical inſtitutions, and laſtly the patrons of learning and genius.

The firſt having raiſed themſelves by genius or induſtry to opulence, and being favourites of fortune, find many tongues loud in their praiſe; but it does not appear, that having advanced their families ſo much above a ſtate of mediocrity, they have promoted either their virtue or their happineſs; wiſdom has in every age ſought a middle condition, as the favourite ſeat of virtuous enjoyment, and the moſt ſecure ſtation for human weakneſs. This by no means precludes, in our author's opinion, an honeſt and induſtrious care in parents to provide for their children; but it forbids them to ſacrifice their beſt hopes of virtuous happineſs to the attainment of riches, and honours, and houſes, and equipage, which, as inſtruments of pride and luxury, tend to the deſtruction of that true enjoyment which can only ſubſiſt on the principles of univerſal moderation.

2. The founders or promoters of charitable or other practical inſtitutions, our author conſiders as placed high in the ſcale of public utility; and as conferring great benefit on ſociety at large.

"Perſons," ſays he, "employed in ſuch ſervices, whether it is to provide relief for the diſeaſed, to liberate the poor unfortunate debtor, to form vagrant and deſtitute children into uſeful members of the community, to improve the ſtate of our priſons, or in any other way to mitigate the diſtreſſes and ameliorate the condition of human life, undoubtedly deſerve to be placed in the firſt rank of public benefactors. And whenever ſuch men, by the ingratitude with which their labours are received, or by any other diſcouragement, are driven from their ſtation in ſociety, their retreat is to be regretted as a public detriment."

3. The patrons of genius and learning. Here he draws the line of diſtinction between thoſe who "encourage and direct the ſtudies of ingenious youth; who ſearch out, and bring into public view, men

men who are qualified to inſtruct the world, and whoſe ſuperior knowledge lies obſcured by want, or concealed by modeſty; or who procure the publication and aid the ſpread of productions which are ſuited to improve the underſtandings and morals of mankind;" and the vain pretenſions of him, "who, if now and then he makes a pecuniary compliment to a poor author for his dedication, or helps him upon the *ſtage* to divert the audience with ſomething he calls a play; or promotes ſome ſplendid edition of a heathen claſſic, or opens his houſe once a week for literary tattle, is ready, on the ſtrength of ſuch ſervices, to applaud himſelf, and to challenge the applauſe of others, as a very Mecænas."

4. The laſt character in a public ſtation, conſidered by our author, is that of a ſtateſman.

"A man," he ſays, "placed at the head of public affairs, who eſtimates national proſperity by the diffuſion of virtuous happineſs, and, agreeably to this maxim, employs every lawful meaſure to prevent idleneſs, to encourage induſtry, to reſtrain licentiouſneſs, and to protect and cheriſh true liberty, is undoubtedly to be ranked among the greateſt of human benefactors, has a juſt claim to the warmeſt gratitude of his fellow-citizens, and to the general eſteem of mankind. To ſuch a patriot miniſter the pious recluſe will look up as to a tutelary angel, and attend him with emotions of veneration in all his endeavours to promote the virtue and ameliorate the ſtate of his country.

"The ſtateſman who proceeds upon lower principles, and who looks no farther than to the outward ſplendour of affairs, is entitled to no ſuch reverence. Though he may pompouſly harangue in the ſenate, and may be ardent in his ſchemes to advance the wealth, and power, and renown of his country, his ſoul is vulgar, and wants true moral elevation; he wants a juſt ſenſe wherein the real proſperity and glory of a ſtate conſiſts, and of what is neceſſary to ſecure its permanence and ſtability. Every age has experienced, what every age is diſpoſed to forget, and the ſtateſman no leſs than any other individual, that national wealth and power, without the ſtrong corrective of virtue, can only produce a tranſient glory, and are ſure to terminate in national ſhame and ruin."

With reſpect to the utility of a retired life, which occupies the following pages, we muſt tranſcribe the whole to do juſtice to the author's ſentiments on the advantages ariſing from agricultural improvements; the cultivation of a neighbourly diſpoſition; the prevention of litigations by amicable interference, eſpecially when aſſiſted by legal knowledge; a friendly ſympathy with perſons in diſtreſs around him; and particularly when the counſels and aids of Chriſtianity are brought forward to adminiſter real and permanent relief: ſuch occupations are ſurely ſufficient to exempt the retirement of a good man from the charge of inutility. Our author next ſuppoſes a retired man of letters to be occupied in the care of his ſon's education: here experience and obſervation ſerve to convince us, that although ſome of the miſchievous effects of ſending his ſon to a public ſchool for education may be prevented, our author is a little too ſanguine in his expectations of ſo much benefit from a ſingle ſolitary

purſuit of literature, from which all laudable emulation is utterly excluded; and in the courſe of which the youthful mind is too often debaſed by an intercourſe with the inhabitants of the ſtable and the ſervants' hall, whoſe converſation and ideas are little leſs miſchievous than thoſe of his cotemporaries, and of perſons of his own rank and condition at ſchool. He recommends retirement (p. 310,) as favourable to the progreſs of general knowledge and improvement; and he mentions particularly practical mathematics, botany, chemiſtry, and natural hiſtory. This power of mental abſtraction he obſerves is "a principal advantage to be ſought in retirement; and to reflect this advantage back upon ſociety, is to render it the moſt eſſential ſervice."

When our author mentions another office in which a retired man may be uſeful as a miniſter of religion; we think, what he ſays by way of recommending family duties of reading and prayer is highly worthy of attention; but we think alſo that the practice of aſſociating for the purpoſe, however ſafe and commendable in judicious and proper hands, may ſometimes be liable to miſchief and abuſe: that a retired man, if pious, may be uſeful to his fellow-creatures by his private prayers, we cannot deny, without contradicting that conſolatory doctrine, that the effectual fervent prayer of a righteous man availeth much, as well to his own advantage as to that of thoſe around him: and, as our author remarks, "may ſo far avail, in conjunction with the prayers of other good men, as even to prevent or mitigate public judgments, to turn the ſcale of victory, or to protract the date of a declining empire."

This ſentiment we cannot avoid recommending to the ſerious attention of our readers in general, eſpecially at the preſent moment, in contradiction to all that a narrow and vain philoſophy may ſuggeſt to the contrary.

The laſt particular in which our author ſuppoſes a retired man may be uſeful is by his example: theſe bring no leſſon which better deſerves to be ſtudied than that which is holden out to us in a life of unambitious and virtuous retreat. In the chapter on the utility of monaſteries, we do not much wonder to find the mind of our rural philoſopher ſo far inclined towards that mode of ſecluſion, as to be diſpoſed to ſay every thing that can be ſaid in their behalf; while, to do him juſtice, he paints in glowing colours the very great evil and miſchief which have been found to be encouraged within thoſe walls. He is of opinion that if eſtabliſhments were formed "for the education and protection of young women of ſerious diſpoſition, or who are otherwiſe unprovided, where they might enjoy at leaſt a temporary refuge, be inſtructed in the principles of true religion, and in all ſuch uſeful and domeſtic arts as might prepare and qualify thoſe who were inclined to return into the world, for a pious and laudable diſcharge of the duties of common life," "the comfort and welfare of many helpleſs individuals might be promoted, to the great benefit

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of ſociety at large; and the intereſts of popery, by improving upon its own methods, be conſiderably counteracted."

The author, drawing near to the concluſion of his work, brings us to the concluſion of our remarks, by obſerving, that

"To enjoy both worlds is excluſively the privilege of true virtue.—Every thing elſe is only profitable in part and for a ſeaſon; but virtue, which, in the ſenſe here intended, is never ſeparate from piety, is of univerſal and perpetual uſe. 'It is,' as the Roman orator eloquently ſpeaks, though with leſs propriety, on the ſubject of human learning, 'the nouriſhment of youth, and the ſolace of age; an ornament to proſperity, and a refuge to adverſity; our delight at home, and no impediment abroad; talks with us by night, attends us in our travels, nor forſakes us in our retirements.'* It ſheds a luſtre on all places and on all ſituations, and is in itſelf a ſource of joy pure and conſtant, and which often flows moſt copiouſly when every other is ſpent and exhauſted: or, in the more brief and comprehenſive language of an Apoſtle, *it is profitable to all things, having promiſe of the life which now is, and of that which is to come.*"†

A few Curſory Remarks upon the State of Parties, during the Adminiſtration of the Right Honourable Henry Addington. By a near Obſerver. 8vo. Pp. 82. Hatchard. 1803.

THE author of this tract, adopting the motto, *Prodeſſe quam plâcere*, and promiſing in his dedication to the miniſter not to *flatter* but to be *friendly*, ſeeks to impoſe on the public, by conveying to the mind of his readers the falſe impreſſion, that he writes in the pure ſpirit of independence, and is as free in his cenſures of the premier, where he deſerves cenſure, as profuſe in his commendations, where commendations appear to him to be due. Nothing can be farther from the real ſpirit and temper of the writer, as manifeſted throughout the pamphlet before us, than ſuch independence and ſincerity. It is, in fact, one of the moſt inſidious productions that has lately iſſued from the preſs, and muſt be conſidered as a declaration of war by Mr. Addington and his ſupporters, againſt Mr. Pitt and his friends; for that it is written by ſome one *intimately acquainted* with the ſentiments of the miniſter, and having a knowledge of his *ſecrets*, there is internal evidence ſufficient to convince the moſt ſceptical politician even of the preſent day. Mr. Pitt is roundly accuſed of the baſeſt hypocriſy and falſhood; and the grounds of this foul accuſation are ſuch, that the charge itſelf cannot eaſily be repelled without a full diſcloſure of circumſtances of a private and moſt delicate nature, which the author muſt know the object of his attack could not, and would not, diſcloſe. Such conduct, then, we heſitate not to pronounce, is moſt baſe and diſhonourable, not only in

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purſuit of literature, from which all laudable emulation is utterly excluded; and in the courſe of which the youthful mind is too often debaſed by an intercourſe with the inhabitants of the ſtable and the ſervants' hall, whoſe converſation and ideas are little leſs miſchievous than thoſe of his cotemporaries, and of perſons of his own rank and condition at ſchool. He recommends retirement (p. 310,) as favourable to the progreſs of general knowledge and improvement; and he mentions particularly practical mathematics, botany, chemiſtry, and natural hiſtory. This power of mental abſtraction he obſerves is "a principal advantage to be ſought in retirement; and to reflect this advantage back upon ſociety, is to render it the moſt eſſential ſervice."

When our author mentions another office in which a retired man may be uſeful as a miniſter of religion; we think, what he ſays by way of recommending family duties of reading and prayer is highly worthy of attention; but we think alſo that the practice of aſſociating for the purpoſe, however ſafe and commendable in judicious and proper hands, may ſometimes be liable to miſchief and abuſe: that a retired man, if pious, may be uſeful to his fellow-creatures by his private prayers, we cannot deny, without contradicting that conſolatory doctrine, that the effectual fervent prayer of a righteous man availeth much, as well to his own advantage as to that of thoſe around him: and, as our author remarks, "may ſo far avail, in conjunction with the prayers of other good men, as even to prevent or mitigate public judgments, to turn the ſcale of victory, or to protract the date of a declining empire."

This ſentiment we cannot avoid recommending to the ſerious attention of our readers in general, eſpecially at the preſent moment, in contradiction to all that a narrow and vain philoſophy may ſuggeſt to the contrary.

The laſt particular in which our author ſuppoſes a retired man may be uſeful is by his example: theſe bring no leſſon which better deſerves to be ſtudied than that which is holden out to us in a life of unambitious and virtuous retreat. In the chapter on the utility of monaſteries, we do not much wonder to find the mind of our rural philoſopher ſo far inclined towards that mode of ſecluſion, as to be diſpoſed to ſay every thing that can be ſaid in their behalf; while, to do him juſtice, he paints in glowing colours the very great evil and miſchief which have been found to be encouraged within thoſe walls. He is of opinion that if eſtabliſhments were formed "for the education and protection of young women of ſerious diſpoſition, or who are otherwiſe unprovided, where they might enjoy at leaſt a temporary refuge, be inſtructed in the principles of true religion, and in all ſuch uſeful and domeſtic arts as might prepare and qualify thoſe who were inclined to return into the world, for a pious and laudable diſcharge of the duties of common life," "the comfort and welfare of many helpleſs individuals might be promoted, to the great benefit

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of ſociety at large; and the intereſts of popery, by improving upon its own methods, be conſiderably counteracted."

The author, drawing near to the concluſion of his work, brings us to the concluſion of our remarks, by obſerving, that

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the party himſelf, whoever he may be, but in all who encourage, ſupport, and approve his labours.

In his dedication, ſpeaking of the late miniſters, he remarks "how unprofitable and abſurd it is to add inſolence to power, and to think it a part of greatneſs to be hated;" on which we ſhall briefly obſerve, that the man who is deterred from the upright diſcharge of his duty, by the fear of being hated, can never be loved, and ought never to be truſted. Then, contraſting the demerits of the laſt, with the merits of the preſent, premier, he ſays to the latter, "You are happier in your diſpoſition, more *manly* in your friendſhips, more generous in your ſentiments, and to the frankneſs and probity of your public character, you join the virtues and the manners of elegant and domeſtic life." We ſhall now refer our author to the juſt remark of Sir OLIVER SURFACE, reſpecting that *amiable* nephew of his, whom every body praiſed and whom nobody cenſured. But really it is too diſguſting to read, after this copious doſe of adulation, ſo *inartificially* adminiſtered, "I cannot be your friend and your flatterer too."—The language of a patriot in the mouth of a paraſite!—'Fie on't, oh fie!'

We paſs over the melancholy picture here drawn of the ſtate of public affairs, on the acceſſion of Mr. Addington to the office and dignity of prime miniſter of the Crown, it being a mere echo of the miniſterial ſpeeches in parliament, which have been anſwered and confuted again and again; to come to the main object of the pamphlet, the charge againſt Mr. PITT and Lord GRENVILLE, in which alſo the Lords ROSSLYN, SPENCER, and MELVILLE, and Mr. WINDHAM, are implicated. The author ſcruples not to aſſert, that Mr. Addington only conſented to take the reins of government, on condition of a promiſe of ſupport from his predeceſſors. "I muſt take upon me to aver," (he ſays) "that his Majeſty's moſt gracious offer of his confidence to Mr. Addington, could not have been, and WAS NOT, definitively accepted, until a *ſolemn authentic pledge of honour* had been given *by the late miniſters*, for their 'CONSTANT, ACTIVE, and ZEALOUS SUPPORT.' I do aſſert that Mr. PITT and Lord GRENVILLE did ſacredly and ſolemnly enter into this *exact engagement*, and in *this preciſe form of words.*" It will immediately occur to our readers, that an accuſation againſt men of the firſt character in the kingdom, of having been guilty of an atrocious falſhood, of a deliberate breach of honour, of a ſyſtematic violation of a *ſacred* and *ſolemn* engagement, requires rather more to ſupport it, than the ſimple aſſertion of an unknown individual, an anonymous writer. For our part, notwithſtanding the dictatorial tone here aſſumed, and the ſolemnity of the averment, we believe it to be an atrocious and wicked falſhood. And our belief is founded on a knowledge of the characters of the individuals, thus wantonly calumniated, and on a *near*, attentive, and impartial, *obſervation* of their paſt conduct, in ſituations the moſt critical and trying. It cannot, indeed, for a moment, be credited, that men who ſtood ſo pre-eminent-

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ly, and ſo deſervedly, high in the eſtimation of Europe, who had the moſt refined notions of honour, and who were repreſented by their enemies as carrying their loftineſs and pride to a culpable extreme, ſhould ſo far forget their duty to their country and to themſelves, ſo far loſe ſight, at once, of their principles and their feelings, as to ſtoop to give a promiſe of *unconditional, indiſcriminate* ſupport, ſuch as it is here averred they did promiſe, to any adminiſtration however compoſed; it is a promiſe which no man in his ſenſes would make. Beſides it is notorious, that an eſſential difference of opinion ſubſiſted between Mr. PITT and Lord GRENVILLE, on one of the moſt important of all political ſubjects, *the Peace*; it is therefore utterly incredible that they could have entered into a joint engagement to afford their approbation and ſupport to a meaſure which, it was known at the time, one of them, at leaſt, muſt *condemn*. If, then, *any* promiſe of ſupport were really given by the late miniſters, it muſt, of neceſſity, have been a promiſe of *conditional* ſupport, that is, a promiſe to ſupport their ſucceſſors ſo long as theſe ſhould continue to act upon the ſame principles, and to purſue the ſame end, which had formed the rule, and regulated the conduct, of their own adminiſtration; and our *Near Obſerver* muſt appear to all mankind, to be a groſs deceiver and a conſummate impoſtor. It cannot eſcape notice, too, that whatever promiſe was given muſt have been of a *confidential* nature, and it will be expected of thoſe to whom it was given to juſtify their diſcloſure of it.

In the ſame ſpirit and with the ſame regard to truth, our *Obſerver* repeats the ridiculous aſſertion, the folly and abſurdity of which were ſtrongly expoſed in the Houſe of Commons, that no man could *conſiſtently* diſapprove the treaty of Amiens, who approved the project of Liſle. To *argue* with a man who cannot ſee the immenſe difference between the two (though *we*, be it obſerved, approved neither) would be a woeful waſte of time. On this ground, however, Lord Grenville and Mr. Windham are charged with inconſiſtency, and all the feeble and impotent attacks on them in parliament are here renewed, without the aid of additional eloquence, or of ſuperior talent.

The miniſters, we are told, "had obtained a peace for the country, beyond the hopes of the wiſeſt and the moſt ſanguine of their well-wiſhers;" this, probably, is one of the inſtances in which the author did not intend to *flatter* the premier; for, if the moſt ſanguine of his well-wiſhers did really expect that he would make greater conceſſions, and a worſe peace, than he did make, what an opinion muſt they have formed of his ſpirit, his talents, and his character? *After* ſuch a peace, indeed, *ſo* negotiated, and *ſo* concluded, we agree with the *Obſerver*, that "no policy, no human prudence, no moderation, no forbearance, could avert" the preſent war; that war could only have been averted by a peace, founded on principles radically different from the peace of Amiens, and negotiated with a different ſpirit.

Mr. CANNING, for whom our *near-ſighted* Obſerver, with the *bon-*

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bonmie and candour peculiar to his ſect, profeſſes to "entertain a conſiderable degree of reſpect and good-will," (for which, no doubt, the Right Honourable Gentleman will feel ſuperlatively grateful,) comes in for his ſhare of the pert cenſure and flippant abuſe ſo laviſhly beſtowed on his party. The ground of abuſe, however, it muſt be confeſſed, is ſomewhat ſingular; for Mr. C. is gravely aſked, how he, the friend of Mr. Pitt, could preſume to ſatyrize "a cabinet of which Lord Chatham was the preſident?" So, it would ſeem, that Lord Chatham was only allowed to continue in power, in the hope of ſecuring the ſupport, or, at leaſt, of averting the cenſure, of Mr. PITT's perſonal friends! Here again the author is certainly no *flatterer* of Mr. ADDINGTON. With reſpect to Mr. CANNING, it is very well known that he was firſt brought into parliament and into public life by Mr. PITT, to whom he was bound not only by gratitude, but, ſtill more, by friendſhip, and conformity of principle.—When Mr. Pitt reſigned Mr. Canning alſo reſigned; and even when a difference of opinion aroſe between them, on the ſubject of the peace, Mr. C., actuated by the ſame motives which had before influenced his conduct, forbore, during the laſt ſeſſions, to *oppoſe* what he could not *ſupport*. Having, however, formed connections which placed him in a very different ſituation, he came into the new parliament on a different footing. He then felt his independence, and has ſince acted as a man ſo feeling would, and ought to, act. He has delivered his ſentiments on many public topics, with equal eloquence, talent, and energy; and we truſt he will long continue ſo to deliver them, notwithſtanding the ſneers of a wretched paraſite, who, aſſuming the maſk of independence himſelf, does not bluſh to call upon others to ſacrifice both their principles and their feelings, to the moſt ridiculous, fantaſtical, and degraded notions, of *relative* or *collateral* friendſhip!

The limits of a Review will not allow us to follow the author through all the falſe poſitions which he has advanced; or the dangerous conceſſions which he has made; nor yet to notice all the inſtances of fulſome adulation which he has laviſhed on his friends, or of groundleſs cenſure which he has beſtowed on his opponents. To expoſe theſe will probably be the taſk of ſome other political writer. We muſt confine our remarks to one or two points of more immediate importance. The author aſſerts that in the ſpring of this year a negotiation was opened by Lord MELVILLE for the return of Mr. PITT to the miniſtry; but that it failed in conſequence of Mr. PITT's refuſal to return without Lord GRENVILLE and ſome others of his old colleagues. Such manly and honourable conduct from Mr. PITT we ſhould have expected; but our ſurprize at being told, with confidence, that Mr. ADDINGTON refuſed to ſerve with ſuch ſtateſmen, could only be exceeded by that which we experienced at the impudent aſſertion that "nothing could do Mr. Addington more honour" than this attempt to divide Mr. PITT from thoſe friends to whom he was united by the ſtrongeſt ties! But even this impudence is itſelf

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exceeded by the groſs indecency of the following declaration.—— "There is an obſtacle" (to Lord GRENVILLE's return to the cabinet) "if appearances are not very deceitful, even *higher* than Mr. Addington's reluctance, who is compelled by honour not to admit into the council with him, a man, who has uniformly and undiſtinguiſhingly condemned and oppoſed every meaſure of his adminiſtration, not without perſonal incivility and marked diſreſpect."—The ſhameful indecency of the inſinuation here conveyed, is too ſtriking to render any comment neceſſary; but we would wiſh to aſk this patriotic writer for an explanation of *his* ſenſe of public honour; for we are yet to learn that it is honourable in a miniſter to oppoſe the return of an eminent ſtateſman, ſolely from motives of a *perſonal* nature; or, in other words, to prevent a public good * for the gratification of private feelings? Again we would aſk, what attention did Mr. Addington pay to the perſonal feelings of Mr. Pitt, when he appointed Mr. Tierney treaſurer of the navy?

The author, towards the cloſe of his pamphlet, after another laboured panegyric on the "great ability, great prudence, and great fortitude of the preſent miniſtry," repreſents their predeceſſors, for oppoſing them, as "a faction more profoundly and eſſentially *corrupt* and *perfidious* than there is any mention of" (that is, *grammatically* ſpeaking, *than any faction mentioned)* "in the hiſtory of nations."—He alſo obſerves, in reſpect of Mr. PITT, "that the more direct and open are his hoſtilities, and the leſs reſpect and deference are exhibited for his authority, the leſs diſtraction, embarraſſment, and diſcredit, will be in the power of any party to create or diſſeminate." By a blunder the moſt ridiculous, he talks of "an *inſatiable family!!!*" while he deprecates all cenſure on the miniſters for the ſake of the country, he juſtifies, by the nature of the times, his own conduct, in "branding with more ignominy than is neceſſary the profligacy which he deplores;" and, after throwing down the apple of diſcord, concludes with a pious exhortation to harmony, in council, opinion, and conduct!!! In ſhort, a pamphlet, more clumſy in conſtruction; and more inaccurate in language; more ſtrongly marked by perfidy in its deſign; and by fraud and falſhood in its execution; more replete with unfounded praiſe, and more abundant in groundleſs abuſe; has not yet diſgraced the cauſe of any adminiſtration.

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* Our readers will perceive that we aſſume this fact for the ſake of argument; as the principle is broadly ſtated by the author, Mr. Addington, even though he conſidered the return of Lord Grenville to the cabinet as eſſential to the public good, is bound in honour to oppoſe it, from motives of perſonal feeling. REV.

Sermons, ſelected and abridged, chiefly from minor Authors, adapted generally to the Epiſtle, Goſpel, or firſt Leſſons, or to the ſeveral ſeaſons of the Year. For the uſe of Families. By the Rev. Samuel Clapham, A. M. Vicar of Chriſt Church, Hants; and of Great Ouſeborn, Yorkſhire. 8vo. Pp. 639. 8s. Vernor and Hood.

WHEN we firſt opened this volume, we were, we acknowledge, ſtrongly prepoſſeſſed in its favour. We concluded, that the clergyman employed, or, at leaſt, permitted by the Biſhop of Lincoln, to abridge his Lordſhip's Elements of Chriſtian Theology, and who announced his Abridgement by a perſpicuous and eloquent Introduction, had judgment to ſelect, out of the maſs of Engliſh ſermons, thoſe that were beſt calculated to engage the affections, and edify the minds, of Chriſtians. We were not miſtaken. The tendency of this volume obviouſly is, to attach its readers to the worſhip and communion of the eſtabliſhed church, and, of conſequence, to the conſtitution and government of the country. Had it no higher merit, it would, on this account alone, be entitled to the patronage of the public. The editor, however, has not contented himſelf with merely adapting his ſelection to the ſervice of the day, but has, with nice diſcrimination, choſen ſuch diſcourſes as will be found extremely uſeful in *every family*. They are addreſſed to all ranks of men; to the rich and poor, to the maſter and the ſervant, to the old and young. As compoſitions, they muſt be allowed to have very conſiderable merit; and the thanks of the public are due, and we have no doubt will be liberally given, to Mr. Clapham, for reſcuing from oblivion or obſcurity, ſome of the beſt practical diſcourſes of which the Engliſh language can boaſt. "Every reader," he ſays, "of taſte and piety will, I doubt not, be particularly pleaſed with the ſermons of [Biſhop] Richmond, Riddock, and above all of the incomparable Skelton. Every reader will, I am perſuaded, think him poſſeſſed of unuſual excellence." The ſixth ſermon on the Sacrament, the ſeventh on Meditation, the eleventh on the Redemption, the twenty-ſecond on the Lord's Day, the twenty-third on Forgiveneſs [of Injuries], the forty-third on hearing God's Word, the forty-ſixth on Good-Friday, and the forty-eighth on the Day of Judgment, being the ſecond ſermon for Eaſter-Sunday—all from an Iriſh edition of Skelton, not publiſhed in this country—would juſtify the higheſt encomiums. His diſcourſes, we mean in the two volumes which we have ſeen, are long, deſultory, and tedious. Mr. C. has therefore omitted whatever was likely to weary or relax the attention. Indeed he ſometimes may be thought to injure his authors.—He ſometimes diſappoints the reader by his brevity. But he expreſſes his apprehenſion, that long ſermons, however excellent, when read in a family, induce "ſervants and young people," who cannot be ſuppoſed to enter into the ſpirit, and feel the beauties of compoſition, "to go to ſleep." We admit, whilſt we cannot but [illegible]ment, the force and application of the argument.

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This volume exhibits a very judicious mixture of practical and doctrinal discourses. Mr. C., with considerate attention, has provided a sermon on the Lord's Supper, for the Sunday preceding each of the grand festivals of the Church. We would recommend it to the clergy to "go and do likewise"—to preach, previously to the administration of the sacrament, on that shamefully neglected ordinance; that their hearers may be reminded of an indispensable duty to commemorate the death of their Saviour in the way he himself hath appointed. And we farther presume to recommend to "ALL the clergy, from the highest to the lowest throughout the kingdom," [preface] that they read the *whole* exhortation; and not, as some do, to stop after reading a sentence: and indeed, when, according to the directions of the Rubric, "they shall see the people negligent to come to the holy communion," instead of the former, it will be expedient for them to have recourse to the latter exhortation.

"These discourses," Mr. Clapham observes, "may be rendered more extensively useful, should they so far meet the approbation of the clergy as to be esteemed worthy of being read in their churches, in the afternoons, where there is no sermon." More especially, if in such a case they shall think fit to apply the sermons, which the editor has provided as preparatory to the administration of the sacrament, we "may venture to predict that they will observe an immediate and [a] considerable increase of their congregations;" and, we may add, of their communicants also.

Mr. C. (we judge from the selection before us) has as great a dislike to what is improperly termed *evangelical preaching*, as ourselves. Where any of the doctrines of the gospel, such as the fall of man, the atonement, grace, and faith are inculcated, he takes care that his selection shall speak the language of the *Abridgment*,—in other words, of the Liturgy, &c. of the Church of England; that the sentiments contained in the one, shall correspond with, illustrate, and enforce those, which are insisted upon in the other. We would suggest to him the propriety, in a second edition of these sermons, (which will ere long, we expect, be called for, and in his second volume, which, should it be executed like this, we hope soon to see) to make references in the sermons to his Abridgment of the Bishop of Lincoln's Elements of Christian Theology: e. g. In the eighth sermon on the Redemption, as also in the sermons on Christmas-Day, and Good-Friday, he might have referred his readers to the learned prelate's exposition of the second, fifteenth, and eighteenth articles; in the twenty-fourth sermon, by Dean Tucker, on the doctrine of Election, to the Exposition of the seventeenth Article. We suggest this mode of reference to our judicious editor, because we are persuaded that he is solicitous for the welfare of the Church; that he is intent upon extirpating error, superstition, and fanaticism, and to establish in their stead truth, piety, and godliness.

We will conclude our review of this valuable publication, by recommending it as a *family book* to our readers. It contains sixty-three

three diſcourſes, from the firſt Sunday in Advent to Whitſunday inclusive. Whoever would become thoroughly acquainted with the doctrines and ceremonies of the Church of England; whoever anxiouſly engages to inſtruct his family in the precepts, and to enforce an obſervance of the duties, of Chriſtianity, will find in this volume the requiſite information for the direction of his judgment, and every encouragement to ſupport him in the proſecution of ſo laudable an undertaking.

As a ſpecimen of the piety, reaſoning, and eloquence which pervade this ſelection, we ſubjoin an extract from a ſermon of Skelton's on the Sunday after Chriſtmas-day. It is taken from the Iriſh edition, which probably few of our readers have ever ſeen.

"Laſtly, let us conſider, by what means Chriſt came to ſave us from the puniſhment of our ſins. Divine juſtice requires that no ſin ſhall go unpuniſhed. Either therefore we muſt ſuffer for our own ſins;* or another, ſufficient for ſo great a purpoſe, which no mere creature can be, muſt ſuffer for us, muſt ſuffer death, the original wages of ſin; muſt ſuffer it by divine appointment, and yet voluntarily. Now, no one but the Son of God, was ſufficient for ſuch a purpoſe. None elſe had 'power to lay down his own life,' for none elſe had a life of his own. None elſe could offer up a ſacrifice of dignity equal to the guilt of all our ſins. Neither 'the cattle upon a thouſand hills,' nor their immediate poſſeſſors, nor the hoſts of heaven, belong to themſelves, or have any property, ſtrictly ſpeaking, of their own. The divine nature alone is the univerſal proprietor. From this nature therefore alone could a proper offering be made. But the divine nature is purely ſpiritual, and incapable of death or any other ſuffering; our Redeemer therefore and our ſacrifice muſt have been man as well as God, or HE could not have ſuffered, at leaſt, in the offending nature, which appears to have been neceſſary. 'Wherefore when Chriſt cometh into the world, he ſaith' unto the Father, 'the ſacrifice and offering of beaſts thou wouldſt not, but a body haſt thou prepared me. In burnt offerings and ſacrifice for ſin, thou haſt had no pleaſure; then ſaid I, lo, I come to do thy will, O God.' And what was this will? Why, that the Son of God ſhould take on him the form and miſerable nature of man, that he ſhould be 'born of a woman' in a low and indigent condition; that he ſhould be hated, deſpiſed, and 'perſecuted of men,' during the whole courſe of his life; that he ſhould be 'arraigned, accuſed, buffeted, ſcourged, crucified between two thieves.' And was it for this he came, as at the preſent ſeaſon? What matter of wonder, and of love, on the part of mankind! As the higheſt of all beings, his birth is proclaimed by 'a multitude of the heavenly hoſt;' while as the loweſt of men he is born in a ſtable, and cradled in a manger! Heaven and earth belong to him, yet 'he hath not where to lay his head.' The eyes of all things wait upon him for their ſuſtenance, but he himſelf works at a common trade, or depends on the pooreſt of mankind, for his own! He ſilences the winds, he ſmooths the billows, he awes the ſtorms, and — is deſpiſed! He heals the ſick, and — is hated! He gives ſight to the blind, and — is perſecut-

* "More properly, we ourſelves muſt ſuffer for our ſins. Edit."

ed!

ed! He ſpeaks as never man ſpake, and—is called a madman! He raiſes the dead, and—is tortured to death himſelf! Whether ſhall we ſtand more amazed at him, or ourſelves!

"But where is our gratitude and our love, if this amazement does not make way to them both? Nay, whither is baniſhed the common ſenſe of rational creatures, if after hearing, if after firmly believing all this we can be any longer devoted to ſin? From our own nature he ſprings, by our own hands he is ſcourged! By our own hands he dies! and in his laſt agonies mixes his blood and prayers for us! Can man behold his death with indifference and contempt, while every thing in heaven, with infinite admiration, beholds him trampling under foot, and triumphing therein, over death, and hell, and all the powers of darkneſs! Is it poſſible that man, thinking man, can be an unconcerned ſpectator of this tranſaction, undertaken and perfected for the ſalvation of man alone?" Pp. 110, &c.

This volume is handſomely dedicated to the Biſhop of Lincoln.

POLITICS.

A Narrative of the Situation and Treatment of the English, arreſted by order of the French Government at the commencement of Hoſtilities; with the Tranſactions on the Arrival of the Firſt Conſul at Boulogne, Calais, and Dunkirk, and, afterwards, down to the end of July: containing ſome ſecret anecdotes of Bonaparté's confidential commandant at Calais; and an account of the Author's eſcape from thence in a Trunk. By William Wright, late Engliſh Interpreter to General Brabançon, Commandant at Calais. 8vo. Pp. 35. 1s. Badcock. 1803.

THE arreſt of the Engliſh, reſident in France, at the breaking out of the preſent war, was ſuch a breach of the law of nations, ſuch a violation of all eſtabliſhed uſages, as muſt have excited general ſurprize, could any thing, however atrocious, perpetrated by the murderer of Jaffa, raiſe any other ſentiments in the mind of a human being than thoſe of indignation and diſguſt; and were not every one who knows the character of that aſſaſſin, aware that the very circumſtance of his conduct being ſuch a breach and ſuch a violation, muſt have been an additional motive with him for adopting it. Moſt of the perſons, however, ſo arreſted, were wholly undeſerving of compaſſion; there were others, indeed, differently ſituated, and of theſe the author of the preſent narrative appears to have been one. As he ſpeaks from perſonal obſervation his *facts* are intereſting. He confirms what we have always aſſerted, that a ſpirit of hatred the moſt inveterate, of animoſity the moſt furious, has been excited againſt this country, in all ranks of people in France; who, though averſe from the war, are eager for the invaſion, in the hope and expectation that it will effect our ruin. Previous to the declaration of war, their language was—"We wiſh not for war: what have we gained by the laſt? What have we gained by the ſeas of blood which have been ſpilt; Nothing but that moſt of us have to lament a friend or relative. That war we ſought not, it came to us. Now our rulers will not be at peace, nor let others be ſo. All the devils out of the infernal regions were let looſe among the unfortunate

tunate French at the Revolution; and every man, ſo ſoon as he gets into power, proves that he has a devil revelling in his heart, which urges him to ravage and torture his fellow-creatures." "Such is the language," ſays Mr. Wright, "I have repeatedly heard."

There is a feeling deſcription of the horrors to which the perſons confined in France are expoſed at this period, from their anxiety for their friends and relatives in this country. "The lover's hopes are blaſted, and torturing fancy continually paints to his view the dear idol of his tendereſt affections, while anxious doubts and fond alarms diſtract his breaſt: a knowledge of the intended invaſion, preparation for the deſcent, and the horrid threats of worſe than death to the juſtly celebrated beauties of this favoured iſle, add agonizing poignancy to his feelings; under the reflection that he is unable to fly, to defend, or of proving (to prove) his love by dying in defence of the adored object, of his country, and friends."—We can very eaſily conceive what the feelings of a lover muſt be in ſuch a ſituation and with ſuch a proſpect before him. We know, likewiſe, that the dangers here ſpecified are not chimerical. Our fair countrywomen may be aſſured, that their charms are holden up to the military banditti of France as the reward of their ſucceſs againſt the Britiſh empire; and that, in the event of ſuch ſucceſs, they will be ſubjected to worſe inſults, and greater brutality, if ſuch be *poſſible*, than have been inflicted on the females of other countries overrun by the republican hordes. But at the ſame time, they may be aſſured, we truſt, that before any one of them can fall a victim to the ſavage luſt of a French aſſaſſin, this iſland muſt be deluged with the heart's blood of every male inhabitant which it contains. The bare proſpect of ſuch an attempt would anticipate the effect of time, and give maturity to the rage of infancy; the very thought would make the icy current of age itſelf boil with indignation. The brilliant viſion of a departed, and much-lamented, philoſopher, would then be realized, the age of chivalry would be indeed reſtored, and every ſword would literally leap from its ſcabbard, to form an impenetrable barrier round Britiſh beauty. The wretch who could ſurvive a calamity which would reduce the faireſt and the beſt part of the creation, thoſe who by precept and example incite to all that is good, and great and glorious, in human life; who form the charm of ſociety; and the conſolation of the wretched; who calm, by their counſels, the boiſterous paſſions of man; who direct, by their wiſdom, his worſt propenſities to the nobleſt ends; who ſoften, by their mildneſs and ſweetneſs, the rude aſperities of his temper; and who render him, in ſhort, an honour to his nature;—the wretch, we ſay, who could *live* to ſee the women of Britain, to whom this deſcription, almoſt excluſively, applies, degraded, by brutal violation, and plunged in ſhame and anguiſh inexpreſſible, would be a diſgrace to manhood, a ſtanding mark for the finger of ſcorn to point at, an object of univerſal and eternal execration. But, convinced, as we are, that Britons will never ſubject themſelves to ſo foul a reproach, it is nevertheleſs expedient and proper that our fair countrywomen ſhould be provided againſt even the poſſibility of ſuch an occurrence. The very delicacy of the ſex will inſpire them with fortitude to defend their honour, even at the expence of their lives. Indeed it would be an inſult to ſuſpect, on ſuch an occaſion, that courage, that heroic reſolution, which, in ſo many other inſtances, women conſtantly diſplay. Let each woman, then, provide herſelf with a pair of ſmall piſtols, and accuſtom herſelf to load and fire them daily. She will ſoon

loſe

loſe that fear which deſtructive weapons of any kind naturally excite in a female boſom; and though fools may ſcoff, and profligates ridicule, ſhe may reſt ſatisfied with the applauſe of her own conſcience, and be aſſured that the *end* will dignify the *means*. We are happy, indeed, in being able to inform our female readers, that this idea has been actually adopted by ſome ladies of the higheſt reſpectability, in different parts of the country, as well unmarried, as wives and mothers, who, with all the ſoftneſs of their ſex, poſſeſs every good and amiable quality of the heart and mind; and who do not think it inconſiſtent either with the delicacy of their nature, or the purity of their character, to provide themſelves with the means of defence, in the poſſible contingency of being deſerted by thoſe whoſe duty it is to protect them, or of ſuch their protectors being overpowered by the moſt inveterate and moſt formidable enemy which they ever had to encounter. Theſe ladies have our beſt thanks; and ſhall ever have our utmoſt ſupport; and we hope very ſoon to ſee their example generally followed.

To return to Mr. Wright and his tract which have extorted theſe reflections from us; he has given a brief but faithful ſketch of the character of the ruffian Mengaud, the commandant of Calais, of whom it is ſufficient to obſerve, that he is an agent worthy of Buonaparté. The fact of the Conſul having torn the epaulet from the ſhoulder of an officer at Boulogne, becauſe the balls from the battery would not reach an Engliſh frigate that was firing at him, is here verified. The author concludes with obſerving, that the French army are moſt anxious for the invaſion of England; and that there is no doubt of the attempt being made. "Of our women," he adds, "both officers and men talk in the moſt laſcivious manner, ſo as to ſhock the ears of Engliſhmen who feel for the honour of thoſe moſt dear to them, and equally diſgraceful to the nation to which they belong. Thus, fanning the envy, the luſt, and the avarice of their men, the officers receive back the breezes, and believing that ſpontaneous which they themſelves created, reckon nothing more certain than the full accompliſhment of their purpoſes and their deſires."

A few Words—Reſiſt or be ruined! 8vo. Pp. 18. 6d. or 5s. per dozen. Baldwins. 1803.

THE words are, indeed, but *few*; but they are much to the purpoſe. The author takes a juſt and comprehenſive view of our preſent ſituation, entertains correct and enlarged notions of policy; points out, with equal energy and truth, the fatal conſequences of making this a mere war of defence; inſiſts on the neceſſity of attacking France, in her vulnerable points, for that ſuch ſhe has there is the high authority of Lord Moira for pronouncing; and maintains, that unleſs the preſent conteſt be terminated by a *peace, materially different* from the laſt, we ſhall have entered into it *in vain*, and all our efforts will be fruitleſs;—with theſe manly ſentiments we heartily concur; as well as with the concluding exhortations to lay aſide all amuſement and frivolity, if neceſſary; though not with the advice, to *forſake our altars for a time*, becauſe on the God of thoſe altars ought we to place our firmeſt reliance for protection and ſupport. There are ſome inaccuracies of language in this tract, which appear to be the effect of haſte.

Strike or Die! Alfred's first Letter to the good People of England. 18mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

WHEN we recollect that, in the gloomy interval between the memorable Peace of Amiens and the renewal of hoſtilities, we were almoſt the only writers who preſumed to impeach the virtue of Buonaparté and the immortality of the peace, and that, for ſuch preſumption, we were reviled as *factious*, and ſtigmatized as *blood-hounds*, by the whole herd of political pandars and paraſites, we cannot but indulge a ſmile at the mighty torrents of abuſe which are now daily, if not hourly, poured forth againſt this ſame man who was, ſo lately, repreſented, as the beneficent founder of "a more mild and equitable government," and as admirably formed to preſerve, and to perpetuate, "the relations of peace and amity!" Alfred ſupports his emphatical admonition to *ſtrike*, by ſome extracts from official documents, explanatory of the enormities committed by Buonaparté and the other tyrants, his aſſociates or predeceſſors, and demonſtrative of his reſolution to complete the ruin of this country, and to maſſacre its inhabitants. The high atchievements of the Corſican Uſurper in Italy, having been briefly detailed, are followed by this obſervation: "Such were the bleſſed effects of the conqueſt of Italy, by that Blackguard, highway-robber, and murderer, Bonaparté, that Generaliſſimo of the Army of England, who *ſneaked away*, like a *coward*, from his army in Egypt, and who promiſed to convert into a democracy of his own making, the high-minded, loyal, and free-born people of Great Britain!" This is all very true, and ought to be told. But, alas! we know, from recent experience, that moral truths, like ſome other virtues, are *mutable*; and it is certainly not impoſſible, that a ſecond treaty of Amiens may waſh this *black-guard* white, convert this *highway-robber* into an honeſt man, and purify this *murderer*, in which caſe, Alfred, inſtead of being praiſed as a patriot, might be puniſhed as a libeller, for the promulgation of theſe ſame truths! The character of Buonaparté, at the end of this little tract, is forcibly and ably drawn.

A Warning Voice! or, the Frightful Examples and awful Experience of other Nations; ſubmitted to the ſerious conſideration of the People of Great Britain and Ireland; with a true but ſhort Hiſtory of Buonaparté. By George Briton. 18mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

ANOTHER tract on the ſame ſubject with that diſcuſſed in the preceding article. The facts are here ſelected with great judgment, and the diſcuſſion conducted with great ability. The biographical ſketch of Buonaparté is taken from Peltier's Ambigu, lately revived, and is truly curious. It ſhews that the Uſurper is deſcended from a race of criminals, whom he excels in nothing but his good fortune and the enormity and multiplicity of his crimes. Some particulars are alſo given reſpecting the tyranny at preſent prevailing in France, where, as in Roberſpierre's time, "the conſcripts are conducted with *chains about their necks* to their various deſtinations in France;" and where, alſo, "a printer at Paris was engaged lately in publiſhing a life of the Conſul, and becauſe he did not give the Conſul information which he was utterly unable to give, *he ordered him inſtantly to* DEATH, without any form of trial whatever." This, we know, has been the frequent practice of this Conſular Tyrant! The author very naturally aſks, if ſuch be his cruelty and injuſtice to Frenchmen, to whom he

he owes every thing, and whom, therefore, he ought to love, if his nature were ſuſceptible of love or even gratitude, what have Engliſhmen to expect from his vengeance, to whom he is only indebted for ſucceſsful oppoſition and ignominious defeat, and whom, therefore, he hates moſt cordially and moſt rancorouſly? The anſwer is plain. In diſſecting his military character he ſtrips from his brow the laurels which he uſurped at *Lodi* and *Marengo*; and plainly ſhews that, at the firſt place, he evinced a total want of "judgment, ſkill, and military knowledge;" and "again at Marengo, he was completely beaten; his retreat was ſounded; and Buonaparté obtained abſolutely nothing by *his* ſword at Marengo but diſhonourable defeat and inglorious ignominy: Deſaix arrived, however, after this; gained the battle, and died amidſt laurels. And theſe laurels the inglorious Buonaparté has ſtolen from the tomb of the conqueror Deſaix to entwine about his Conſular chair. This double uſurper of the throne of a monarch and the fame of an hero, has employed the pen, the pencil, and the chiſel, to eternize his victory at Marengo, which belongs to him as much as the property of an honeſt man and gallant man does to a thief."—This pamphlet ought to be circulated as widely as poſſible. Both in ſentiment, and in language, it is excellent.

A Political and Military Rhapſody on the Invaſion and Defence of Great Britain and Ireland, illuſtrated with three engraved Charts, by the late General Lloyd; to which is added a Supplement by the Editor; and in this Edition the Sketch of an original Plan for the Fortification and Defence of London. The Sixth Edition, with Improvements and Corrections. 8vo. Pp. 288. 7s. 6d. Egerton. 1803.

GENERAL Lloyd's well-known rhapſody has been in the hands of moſt men for a number of years; there could, therefore, be no other reaſon for republiſhing it in its preſent, comparatively expenſive, form, than to acquire an opportunity for conveying the ſentiments of the *Editor* to the public, through a channel which it was ſuppoſed, naturally enough, would ſecure them a more *popular* reception, than, from their own intrinſic merit, they could poſſibly be entitled to. The fact is, that the *improvements*, as they are termed, by the editor, contain much miſchievous matter, which no friend to the conſtitution of his country can paſs over without reprobation. They were miſchievous enough, when firſt publiſhed, about five years ago, but, at this criſis, their miſchievous tendency is materially increaſed. This ſage ſpeculator propoſes to aboliſh the preſent ſyſtem of *taxation*, and to have recourſe to *robbery* as a ſubſtitute; for no other term can we poſſibly allot to any propoſition, however modified, for ſeizing the *tithes*, or any other part of the property belonging to the church, and for rendering the clergy penſioners of the ſtate. It might poſſibly be an additional recommendation of this notable plan to its ingenious parent, that its adoption by the reforming patriots of France, was one of the principal means of enſuring ſucceſs to *their* revolutionary plans. Another of his ſagacious ideas on the ſubject of finance is that all places of worſhip ſhould be taxed, and that *play-houſes and cathedrals*, which he places on a level with each other, ſhould pay 50 or 100*l.* a year!!! Ohe, jam ſatis eſt!

A Short View of the Causes which led to, and justified, the War with France. 8vo. Pp. 56. 1s. Hatchard. 1803.

WE have here a very able, temperate, and satisfactory discussion of the reasons alledged by both the contending parties in defence of their respective conduct, in the short interval of peace, and immediately preceding the renewal of hostilities. The author's observations on the insolent demand of the First Consul for imposing restrictions on the freedom of our press—a demand, be it observed, first communicated by *us* to the public, with suitable comments—are just, forcible, and truly becoming the subject of a British monarch! The compliments paid to the ministers, for their "activity and firmness of character" in bringing "the discussion to a final and determined issue," and by "at once" striking "the decisive blow" appear, however, somewhat extraordinary, when we recollect the numerous acts of insult and aggression to which they passively submitted, and the extraordinary length to which they suffered the negotiation to be protracted. Not less extraordinary is the eulogy on "the spirit of temperance and forbearance of writing that has uniformly characterized the actions of the present ministry." But whoever defends our present premier must, of course, echo his own praises of the *happy mixture of temperance and firmness* which has ever distinguished the wise measures of himself and his associates, and which said mixture has borne a strong resemblance to the mixture of oil and water, in which the temperate oil always appears uppermost.

Buonaparté; or, the Free-Booter. A Drama, in three Acts. By John Scott Ripon, Esq. 8vo. Pp. 34. 1s. Highley. 1803.

MR. Ripon must be classed by the candid critic among those writers of the present day, not few, alas! in number, who

"very *little mean*,
But *mean* that *little* well."

For our part, however, we do not scruple to say, that we prefer good intentions with indifferent execution, to able execution with bad intentions.

A Letter to a Member of Parliament. 8vo. Pp. 48. 1s. 6d. Debrett. 1803.

THIS letter is the production of a sensible and well-informed man; it was written some months ago on the first appearance of hostilities, and contains, among many unjust and unfounded reflections, some good and salutary advice. He warns his countrymen, that the threats of invasion are not to be despised, and duly appreciates the nature and extent of our enemy's resources and designs. "Never," he adds, "was it more necessary that some man of a powerful mind, possessing at once the confidence of the sovereign, and that of the nation, capable of acting upon the most enlarged views, and of infusing new life and vigour into every department of the public service, should be appointed to controul the political machine, and watch over the destinies of the empire. Let us not, if we can avoid it, oppose the clumsy patchwork of a feeble ministry, to unity of action, sublimity of thought, and comprehension of design." This is the advice of a genuine patriot; not are his remarks respecting the necessity of an *offensive* warfare less cogent or proper. We perfectly concur with the author in his sentiments respecting the policy and expediency of establishing new

kingdoms

kingdoms, in the colonial poſſeſſions of our enemies or their allies; it was ever our opinion that Spain, the mere tool of France, ſhou'd be deprived of thoſe South-American territories which only ſerve as a ſource of wealth to the French republic; and that the Brazils ſhould be occupied by Britiſh troops, as a ſecurity, at leaſt, againſt the invaſion of Portugal by the enemy. Hints like theſe are worthy the attention of a true ſtatesman, ſuch as the exigency of the times moſt imperiouſly requires. In reſpect of Ireland we differ toto cœlo from our author, who reviles Lord Clare, condemns Lord Camden's adminiſtration, and reprobates the union. The compliment, however, paid to Lord Cornwallis, for his pacific efforts is utterly inconſiſtent with his abuſe of Lord Camden, ſince the firſt nobleman moſt ſpecifically and pointedly declared at the time, that, but for the vigorous meaſures of the latter, he never ſhould have been able to carry his conciliatory plans into effect. Beſides, he has either forgotten, or choſen to overlook, the circumſtance of the diſcontent created by the temporiſing, and, in many inſtances, the moſt unwiſe and impolitic, conduct of Lord Cornwallis, among the loyal and ſound part of the Iriſh community. The author's ſcheme for arming the country, by a general levy of the inhabitants, limited only to the defence of their reſpective counties, is liable to many objections, which, however, as a different plan has been adopted, it is now unneceſſary to diſcuſs. We cannot, however, ſuffer this opportunity to eſcape us (eſpecially as we ſhall be compelled to poſtpone our *Political Summary* to the next month) of expreſſing our extreme concern at the extraordinary reſolution of his Majeſty's miniſters to check the ſpirit of *volunteering*, which had fortunately become ſo general throughout the country. The diſſatisfaction expreſſed at this proceeding, and by perſons the moſt ſtrongly attached to their ſovereign, and the moſt competent to judge of its tendency, is very great indeed, and, in our eſtimation, equally juſt. We are not friendly to an *indiſcriminate* arming of the people, but, convinced as we are, that our very exiſtence will ſoon depend on our becoming, in a great degree, a *military nation*, we cannot but fully agree with Mr. PITT, that every poſſible encouragement (conſiſtent with neceſſary precautions as to ſelection and other objects) ſhould be given to volunteers; and we muſt therefore conſider as moſt impolitic and even miſchievous, the refuſal, in *numerous inſtances*, to accept corps of this deſcription. We forbear to particularize the caſes which have come to our knowledge; becauſe ſuch ſpecification would neceſſarily lead us to exceed our limits, but we muſt enter our ſolemn proteſt againſt the principle of a meaſure which appears to us to be pregnant with the moſt pernicious effects.

An Address to the Tunbridge Wells Volunteers, delivered at their Parade, Aug. 8, 1803. *And printed at their request.* By the Rev. Martin Benlon. 8vo. Pp. 10. Sprange, Tunbridge Wells.

THIS manly and animated addreſs, comes from the pen of that truly Chriſtian patriot, the very worthy clergyman of Tunbridge Wells. As it has not been *published*, though printed, not only the MEN OF KENT, but all the loyal men in the kingdom, will, we perſuade ourſelves, thank us, for extending its circulation, by reprinting the whole of it here.

"Gentlemen Volunteers, and Men of Kent,

"You muſt all of you, I am perſuaded, deeply feel the importance of the occaſion, which thus calls you together. Your feelings will however

be gratifying, as they are honourable to your principles. When danger formerly threatened your country from domeſtic traitors, you took up arms in defence of your liberty and moſt excellent conſtitution. Having ſaved your country (for, under Providence, it was by the Volunteers of Great Britain that our country was ſaved) as good and faithful ſubjects, you laid down your arms, and retired to your ſeveral private occupations. But a foreign enemy, who ſickens at the view of happineſs and property in other countries, envies you what you have done: and even now threatens, by dint of raſh adventure and the numbers he can command, to deſtroy your country; and as one of the commanders, actually appointed for the expedition has avowed, 'if he cannot conquer and keep England as a province to France, he will at leaſt, by ſword, fire, and ravage, render it ſo miſerable a country, that no Engliſhman ſhall hereafter wiſh to inhabit it.' Theſe threats, backed by immenſe preparations, call you again to arms. And I am happy to notice that ſo many others teſtify the laudable ſpirit of Engliſhmen by uniting with you in your patriotic engagement. This voluntary aſſumption of an arduous ſervice is highly creditable to all the parties; and impreſſes you, I am ſure, with feelings, which conſtitute no mean part of your reward: final ſucceſs will, I truſt, by favour of a good Providence, afford you the full ſum of it.

"You have heard, Men of Kent, from your venerable and truly patriotic commander, the opinion which is entertained of your proffered ſervices. If Old England is to be ſaved from the gripe of the direſt monſter with which the world was ever curſed, it is to be done only by the hearty, cordial, I will add, religious union of every hand and heart. Hands and hearts are here, I truſt, united. For have we not a common cauſe? On certain points ſome of us poſſibly may differ. In the main, however, we are moſt aſſuredly agreed. Our God we fear, we love, and adore; our king we honour, and will faithfully ſerve; our liberty we cheriſh, and with the laſt drop of our blood we will defend. The enemy ſays we ſhall do neither. Animated by the love of liberty and in the name of our God, we will boldly meet theſe Philiſtines; and prove to them that hearts thus actuated are not to be appalled, that the loyal will ever be brave. To this effect I pray, I moſt earneſtly entreat you, be ye well and cordially united: let your only contention be, who ſhall beſt ſerve the common cauſe.

"But ſome poſſibly may doubt the exiſtence of the danger;—the probability of an invaſion. It is of importance that this point ſhould be properly explained. Our preparations, our active ſpirit, our determined reſolution may poſſibly induce the enemy to forego the threatened attack; which is the very beſt argument with us for unremitted perſeverance.—Many reaſons, however, might be aſſigned, in proof of the reality of the intention; but none, I think, more convincing than the following.

"Buonaparté, deteſted by his oppreſſed ſubjects, lives and maintains his uſurped power only by the permiſſion of his numerous army: and that army allow him to live, only as he has promiſed them the riches of England to ſatisfy their avarice, the blood of England to gratify their revenge, and the women of England to ſatiate their luſt. If he does not keep his word, his life anſwers for it. So that either way he muſt make the attempt: to maintain his power and prop his fallen popularity by their ſucceſs; or to ſave his own life by the deſtruction of his army at ſea, or their being made to ſatten our ſoil by the influence of your bayonets.

"He

"He hates our nation, becauſe we have hitherto beaten him: for whenever he has met with Britiſh ſoldiers, there he has failed: and he is now attempting by numbers, what he has never been able to do by valour. It is only by union and vigorous exertions that we ſhall thwart him. His ſoldiers have lately had a whet to their appetites in Hanover; where, becauſe it was the dominion of our beloved ſovereign, they have rioted over defenceleſs women, and men, who had too tamely yielded to their affected moderation; and they are preparing for a better meal here. Let us prepare for them the only meal they deſerve: Britiſh ſteel the ſubſtance—Britiſh ſpirit the well-flavoured ſauce.

"Buonaparté and his ſlaves have in other parts of the world had ſome little ſpecimen of Engliſh valour: but they have never yet coped with Britons on Britiſh ground: he has never yet oppoſed his forces to Men of Kent—Men of Kent, who never yet were vanquiſhed. When William, improperly termed the Conqueror, availed himſelf of the diſtractions of this country, to eſtabliſh his dominion here, hiſtory tells us that the Men of Kent never yielded to his arms. Our old Kentiſh laws, our Gavel-kind, which we ſtill retain, is the evidence that we never were conquered,—is the earneſt that we never will ſubmit to a foreign yoke. Recollect, Men of Kent, you are the deſcendants of thoſe loyal and brave fellows;—recollect, that as we now talk of them, and bleſs their memory, ſo will your ſons and daughters hereafter talk of you. And you may be called upon for the firſt bruſh; for your coaſt is threatened. You will acquit yourſelves as men, as Men of Kent ſhould do. I would congratulate you on your fate, even if others were to fight over a rampart of your mangled bodies: for better were it to die, as Men of Kent, 'loyal, brave, and free,' than to live for a ſingle moment the daſtard ſlaves of degenerate and atheiſt France. But, if true to each other, a better fate awaits us. France may be deterred from her bloody purpoſe by our reſolution:—if ſhe perſeveres, ſhe will be vanquiſhed by our courage in the cauſe of our God and our King.

"But, neighbours, let it not be ſaid that I, the miniſter of peace, am going out of my province to urge you to deeds of blood; or that, in a ſpirit of ſelfiſhneſs, I prompt you to dangers which I am unwilling to ſhare with you. No. Thoſe deeds of blood are not of our ſeeking. If the ruffian banditti of France invade our free ſoil, we have no choice: we muſt defend ourſelves or periſh. The brave ſeek not blood; but will ſhed the laſt drop of their own in the cauſe of their country. And, I pray you, conſider me not in the light of one, who urging you to deeds of valour, mean myſelf, on the approach of danger, to retire in ſafety by favour of your arms. I have no ſuch intention believe me. My profeſſional engagements forbid me now to take upon me the character and occupations of a ſoldier: but my profeſſion authorizes me to exhort you to be true to your King, your Country, and your God. When the land is once defiled by the touch of French footſteps that diſability will ceaſe. Then it may be my duty to join you: then it will be my glory to fall with you, if fall we muſt; or to ſhare the honour, happineſs, and well-earned ſecurity, which, I truſt, is in reſerve for us. And I urge it, as my concluding requeſt to you,—to your commander,—however numerous your enrolment, (and I hope it will compriſe all, who have the ability to march,) however numerous I ſay your enrolment, I urge it as my moſt earneſt requeſt, that you will reſerve a ſingle muſket, and, that (if no employ is allotted me

wherein I can be more uſeful to my country) you will allow me to bear it in your ranks."

Publicola's Addresses, to the People of England; to the Soldiers; and to the Sailors; to which is added his Postscript, to the People of England. 18mo. Pp. 22, 3d. or 2s. 6d. per doz. for diſtribution. Ginger. 1803.

MR. Ginger ſtands among the foremoſt of thoſe patriotic bookſellers whoſe ſhops have been lately converted into ſtorehouſes of loyalty; and whoſe efforts in the diſſemination of ſound principles, at this critical period of our fate, entitle them to the grateful thanks of their countrymen. To theſe ſpirited and uſeful addreſſes is added a poſtſcript of the ſame deſcription, written in conſequence of a miſtaken notion being circulated, (and probably by evil-deſigning perſons) that our preparations would alarm Buonaparté, and deter him from the deſperate attempt of an invaſion.—This idea is here very ably and ſucceſsfully combated.

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POETRY.

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> " Ariſe, my muſe, and touch the *tuneful* lyre,
> With ſtrains entrancing every ſenſe inſpire,
> My ſoul enrapture, as expands the theme,
> To *glow* with the ſubject the verſe ſhould ſeem."

There are evidently two errata in this firſt ſtanza which ſhould be immediately corrected thus; line 1, for tune*ful* read tune*leſs*; and, line 4, for *glow* read *limp*. With this trifling alteration the good natured muſe will be found to have completely obeyed the ſummons of her tuneful maſter, who now introduces Britannia, and converts the *Graces* into *water-ſpaniels*.

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Thus arrayed, and thus attended, our fair guardian meets the eyes of Neptune, who is ſitting on a cloud, and the amorous god, ſwearing that ſhe is a finer woman than Venus, orders his car, that he may go and calm the ſea, which it now ſeems had been ſtormy.

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> That long detain'd him from the realms above."

Mars

Mars obſerving this courtſhip, and being the moſt *compaſſionate* of all the gods,

" High Jove invokes to grant the pair divine
An offspring worthy o'er the world to ſhine.

The father of the gods being in a good humour grants the requeſt of Mars, and Hymen is forthwith ſent to unite " the exalted lovers." Then, in due courſe,

" The charming bride, in bloom, excels the roſe,
Two globes entrancing her ſweet boſom ſhows,
His head between them Neptune ſoftly preſs'd,
In bliſs celeſtial both then ſunk to reſt."

From an union ſo auſpiciouſly begun, and ſo *bliſsfully* completed,

" The hero ſprung whom gods to war have train'd,
On him in battle, Mars and Neptune ſmile,
And chear him darling Nelſon of the Nile."

Our readers will not expect us to accompany this darling to Egypt and Copenhagen, under the guidance of ſuch a conductor; nor yet to follow the bard through the *harmonious* panegyrics which he beſtows, ſucceſſively, on Lord St. Vincent, Generals Abercromby and Hutchinſon, Mr. Addington, Mr. Pitt, Lord Hawkeſbury, and Mr. *Fox*. They muſt excuſe us, if we leave them to take this journey by themſelves. The *Poem* is enriched with notes, explaining, with due preciſion, the names and titles of the perſons panegyrized!

Patriotic Effuſions, reſulting from recent Events and from the circumſtances of the Times. 4to. Pp. 16. 1s. Saliſbury printed; Cadell and Davies, London. 1803.

THESE patriotic effuſions conſiſt of the " Victory of the Nile, written in 1798."—" Ambition, addreſſed to the Great Nation!!!"—" The Metamorphoſis, a Parody from Æſop's Fables."—" Another from Æſop's Fables," and ſome lines, from the French, on Buonaparté, and on the Engliſh emigrants. The ſpirit of them is good, and the execution tolerable.

Ode to the Country Gentlemen of England, reprinted from the Works of Akenſide, and accompanied with a Preface and Notes. 8vo. Pp. 18. 6d. Hatchard. 1803.

THIS Ode is certainly as applicable to theſe times, as to the period (1758) for which it was written, and the editor has rendered a very acceptable ſervice to his country, by reprinting it in its preſent form, and with the very ſenſible and pertinent obſervations which are contained in the Preface. Having briefly traced the circumſtances in which we are now placed, he juſtly remarks, " An invitation to the COUNTRY GENTLEMEN to arm themſelves, and to direct the efforts of an armed people, is, if it ever was, highly ſeaſonable. To remember the old ſpirit of our native warfare, iſſuing from the plough, and returning to it again after the defeat of the enemy; to ſcorn that ſloth and luxury, which would ſink the Lord of the country in the man of the town; not blindly to truſt either in commercial wealth, which will but embolden an invader; or, in the winds

and

and waves, which may baffle the moſt ſkilful, and betray the moſt intrepid, navy; to call to mind the rural commanders of Greece and Rome; to *preſerve our peaſantry in that ſpirit of attachment and frank obedience to their ſuperiors, which is their ancient characteriſtic*; not to give admiſſion to diſcontent among them through the habitual abſence of their Lords; but to arm, to "train the valiant youth" of the country, and "watch around its ſhore" againſt the approach of the foe! THESE are the ſolid and juſt ſentiments of the following Ode: and is there a COUNTRY GENTLEMAN of the preſent day, who will diſlike the call of ſentiments like theſe, or will think them inapplicable to the circumſtances of the country?' Certainly *not*, we venture to anſwer, in the name of the great body of Country Gentlemen throughout this favoured land. But the exhortation, reſpecting the peaſantry, which we have marked in *italics*, we are moſt anxious to recommend, in a particular manner, to the ſerious attention of the Country Gentlemen; becauſe we know, that a ſpirit of diſaffection, ariſing from the conſtant, though almoſt imperceptible progreſs of revolutionary principles in their minds, has been ſpread among the peaſants in many parts of the country; and that infinite pains are, at this moment, taken, to ſeduce them from their duty, by diſtributing inſidious publications among them, the object of which is to counteract the effect of the patriotic hand-bills which have been ſo widely circulated, and to teach them the monſtrous falſhood, that the aſſaſſin of Jaffa is not the man which he is repreſented to be, but is juſt in all his dealings, and particularly humane to the people whom he has conquered. Publications of this nature have been diſtributed among the labourers in the counties adjacent to London, eſpecially in KENT; and it is againſt the falſe impreſſions which theſe are calculated to produce, that Country Gentlemen ſhould be particularly on their guard. We ſuſpect they are chiefly circulated by foreign pedlars, who, to the diſgrace of our police, are ſuffered to wander about the country unmoleſted, poiſoning, with obſcenity, the minds of our youth of both ſexes, and with ſedition, thoſe of adults of the lower claſſes. Surely all ſuch men as theſe ſhould be ſent out of the country under the Alien Act; which, indeed, in our opinion, ought to be extended generally to all foreigners, without exception, who cannot find two reſpectable houſekeepers to be reſponſible for their conduct. In theſe critical times, with the advantage of ſuch experience as no nation ever before poſſeſſed, before our eyes, the neglect of any precaution, tending to ſelf preſervation, is a criminal act of ſuicide.

It is impoſſible to read the fourth ſtanza of this excellent Ode, in which the evils of wealth, where it tends to check public ſpirit, and to ſtifle patriotic feelings, are ably depicted, without adverting to other evils which *wealth*, unhappily, is allowed, in the preſent degenerate age, to produce. One of the worſt, and moſt flagrant, of theſe evils, is the cover which it ſupplies to infamy, the veil which it gives to vice, the varniſh which it affords to crime. It is impoſſible to ſee, without a blended ſentiment of indignation and diſguſt, the wealthy villain, braving the man of worth, in ſocieties not merely reſpectable, but *honourable*; to behold him received, with friendſhip and cordiality, not only by perſons of reputation, but by miniſters of religion, the ſpecial guardians of religious and moral principles, and by men who ought to be more particularly the protectors of domeſtic and ſocial honour, becauſe their *honour* is holden ſo high in the eſtimation of the law as to be deemed equivalent to the *oath* of any other individual. Such conduct, which can only be founded on ſome narrow, ſelfiſh,

ſelfiſh, and prepoſterous notion of *worldly wisdom*, has an immediate tendency to break down the ſacred barrier, which has hitherto ſeparated vice from virtue, and infamy from honour; that barrier which our wiſer and better anceſtors reſpected and preſerved, as the guard of all great and generous feelings, as the very palladium of ſocial life; and the removal of which will, infallibly, let in upon us a torrent infinitely more deſtructive, than all the calamities of war, or the deſolation of famine. Theſe reflections, the juſtice of which we dare the whole world to confute, have been extorted from us by ſome examples within our own immediate knowledge. One, in particular, we advert to, of a man of wealth, *ſo* courted, and *ſo* received, who has been guilty, not only of all that is mean, baſe, and diſhonourable, but of acts for which the gibbet itſelf would have been almoſt an inadequate puniſhment, a man of low extraction, but of a mind and ſoul ſtill lower, who has, by the moſt unwarrantable and diſhoneſt practices, and by the moſt rigid and ſelfiſh parſimony, amaſſed and preſerved an enormous fortune, which is ſolely devoted to the deteſtable purpoſes of gratifying malice, hatred, and revenge; or promoting tyranny and oppreſſion; and never, no never, in one ſolitary inſtance, for the production of good; who, though married to a virtuous and amiable woman, had a family by a miſtreſs to whom he allowed a miſerable pittance, when alive, ſcarcely ſufficient for the bare ſubſiſtence of herſelf and children, and whom he ſuffered, when dead, to be buried *by the parish*; a man who was never known to tell truth but from intereſt; who has reverſed the whole order of peace and good neighbourhood; whoſe long life has exhibited a conſtant violation of every precept of the decalogue, but *one*, (a ſingle exception admitted rather from fear than from principle); and who, with one foot in the grave, and the proſpect of eternity immediately before him, ſtill perſeveres, as far as the infirmities of age will permit, in the ſame flagitious practices, thinking more of his *influence* and his *power*, than of *remorse* and *repentance*, and much more intent on his *gold*, than his *God!* Such a flood of indignation burſts upon us, on contemplating this miſerable object, and the fatal conſequences of the reception which he experiences upon ſociety itſelf, that, unleſs this admonition ſhall produce its deſired effect on all thoſe for whoſe benefit it is intended, we ſhall take ſome early opportunity for filling up the faint outline which we have here traced, by deſcending to a ſpecification of facts, and by ſubmitting to the diſguſtful taſk of completing a biographical ſketch, of a caſt more demoniacal than human.

Our readers will pardon us for this apparent digreſſion, which aroſe naturally out of the ſubject, and immediately reſulted from the train of thoughts which Akenſide's Ode naturally ſuggeſted to our minds.

MISCELLANIES.

A Narrative of the Loss of his Majesty's Packet, the Lady Hobart, on an Island of Ice in the Atlantic Ocean, 28th of June, 1803; *with a particular Account of the providential Escape of the Crew in two open Boats.* By William Dorſet Fellowes, Eſq. Commander. Dedicated, by permiſſion, to the Right Hon. the Poſtmaſters General. 8vo. Pp. 46. 1s. 6d. Stockdale. 1803.

IT is not poſſible to read this plain, ſimple, and affecting narrative, without ſhuddering at the ſufferings which it relates, and without admiring the

the spirit and resignation with which they were borne. We perfectly agree with the noble personages to whom it is dedicated, that "it cannot fail to impress on the minds of all who may read it, the benefit of religion, and the consolation of prayer under the pressure of calamity; and also an awful sense of the interposition and mercies of Providence, in a case of extreme peril and distress. To seamen it will more especially shew that discipline, order, generosity of mind, good temper, mutual benevolence, and patient exertion, are, under the favour of heaven, the best safeguards in all their difficulties."

The vessel struck upon the island of ice about one in the morning; she filled with water soon after, and it was not without difficulty that the cutter and jolly boat could be hoisted out, and the passengers and crew safely placed in them, before she went down. The cutter, which was twenty feet long, six feet four inches broad, and two feet six inches deep, contained Captain Fellowes, Capt. R. Thomas, of the Navy, a French Captain a prisoner, three ladies, Mrs. Fellowes, Mrs. Scott, and Miss Cotenham, with twelve other persons: the jolly boat, which was smaller, had on board, Col. Cooke of the Guards, Mr. Bargus, master, and nine other persons. To support these they had only saved forty or fifty pounds of biscuit, five gallons and a small jug of water, a little spruce beer, five gallons of rum, and a few bottles of port wine; and they had 350 miles to go, before they could reach the nearest point of land, at St. John's, in Newfoundland. The precautions adopted, the regularity observed, the patience, fortitude, and piety displayed during this dismal passage of *seven days*, marked by the most trying and afflictive circumstances, reflect the highest honour on every individual of the party. The ladies, the *peculiar* horror of whose situation may be more easily conceived than expressed, conducted themselves, as ladies in circumstances of extraordinary danger and difficulty generally do conduct themselves, in a manner highly honourable to the sex. "The ladies, particularly, (says Capt. Fellowes), with a heroism that no words can describe, afforded to us the best examples of patience and fortitude." They were rewarded for their virtues by the success of their efforts. In the morning of the seventh day land was discovered, and in the afternoon the whole party, (with the exception of the French captain, who, in a fit of delirium, had plunged into the sea) landed alive, though, of course, exhausted and ill, in Conception Bay, fourteen leagues from the harbour of St. John. They afterwards sailed to St. John's, and from thence, the Captain, his Lady, Colonel Cooke, Capt. Thomas, Mr. Bargus, and a servant, took their passage for Oporto, but meeting with an American vessel at sea, they were taken on board, and safely landed in England, on the 3d of this month, August. We are happy to learn, from the minutes of the Post-masters General, that the Captain, whose conduct throughout the whole of the business was exemplary, has already been promoted; and, from private information, that his lady is rapidly recovering from the dreadful effects of the fatigue and hardships which she sustained.

An Address to Lord Grenville in behalf of the inferior Beneficed Clergy. 8vo. Pp. 32. 1s. Chapple. 1803.

SOME of the grievances, and serious grievances they are, under which the inferior clergy labour, are here stated with great force and perspicuity of argument, and with great temper and moderation of language. The lawful

ful dues withholden by opulent upſtarts, particularly by farmers, and the inability of the clergy, from the ſmallneſs of their incomes, to have recourſe to law for enforcing the payment of them, long ſince ſuggeſted to our mind the expediency and propriety of opening a ſubſcription, for the ſole purpoſe of defraying the expences of ſuch ſuits; and we ſhall ever be ready to contribute our mite towards the accompliſhment of an object at once ſo juſt and ſo deſirable. All that is ſought for by the preſent addreſs directed, with peculiar propriety, to a nobleman, who, while he was Miniſter, had prepared a bill for meliorating the condition of the inferior clergy, is to have ſuch ſuits inſtituted, and ſuch expence defrayed by order of Parliament. We do not exactly ſee in what way Parliament could effectually interfere for this ſpecific object; but that the evil ought to be removed, by ſome means or other, is moſt certain. The reflections on the importance of the clergy to the preſervation of ſound religious, moral, and political principles; and on the abſolute neceſſity of enabling them to maintain a reſpectable appearance in the eyes of their pariſhioners, are moſt juſt and excellent; and the whole tract is written with conſiderable ability.

Letter to the Right Honourable Lord Pelham on the State of Mendicity in the Metropolis. By Matthew Martin, Eſq. 8vo. Pp. 34. 1s. 6d. Hatchard. 1803.

MR. Martin was entruſted by Government with a comparatively ſmall ſum of money for proſecuting his benevolent and active enquiries into a very important ſubject, the ſtate of mendicity in the overgrown metropolis of the Britiſh empire; and he here ſtates the reſult of his inveſtigation, and ſuggeſts the means, not for remedying the evil, but rather for perſeveing in the enquiry with greater effect, and with a view to the ultimate removal of the grievance, which, in whatever point of view it is conſidered, is one of a moſt ſerious and alarming nature. Temptations were holden out to beggars to apply at the office eſtabliſhed by Mr. Martin, where they were relieved on condition of relating the hiſtory of their lives; and in the courſe of ſeven months, 2000 perſons applied, which Mr. M. conceives to be not more than one-third of the whole body of mendicants in the metropolis, which therefore he makes amount to 6000, being double the number at which they had been computed by Mr. Colquhoun. One of the cauſes of increaſing the number of parochial beggars is ſtated to be "the practice generally prevailing in the metropolis, of refuſing relief to paupers out of the workhouſe." This practice is certainly not *general*; where it does prevail, the magiſtrates are to blame, as they have, by a late ſtatute, power to compel overſeers to relieve paupers at their own houſes. The general cauſes are correctly ſtated; and among theſe, unqueſtionably, the two prominent cauſes, are, the vaſt conſumption of ſpirituous liquors, and the profligacy and vice, imputable partly to that conſumption and partly to the total neglect of attendance at church, and the inevitable conſequences of ſuch neglect.

By way of producing a *remedy*, Mr. M. propoſes that a board ſhall be inſtituted, to conſiſt of a preſident, and four other commiſſioners, for purſuing the enquiry, and directing ſuitable relief; and that the metropolis ſhall be divided into five diſtricts; that the commiſſioners ſhall be empowered to order pariſhes to relieve alien paupers reſident therein, to be refunded by the pariſhes to which ſuch paupers belong; and that the expence ſhall be

be defrayed by a contribution from the different pariſhes of the metropolis, in a fixed proportion to the average amount of their expence for *caſual poor*. We ſee no reaſons whatever for veſting this laſt power in commiſſioners, when it may, if proper, be as eaſily veſted in magiſtrates, without any additional eſtabliſhment or expence; though we certainly think it deſirable that the enquiry ſhould be purſued in ſome efficient manner; and that great praiſe is due to Mr. Martin for the progreſs which he has actually made. It is a ſubject, certainly replete with difficulties, but with difficulties not inſurmountable, and which, therefore, ought to be ſurmounted.

MISCELLANEOUS.

EPIGRAMMA IN GALLOS.

APPROPERATE cito, Galli, littuſque tenere
Navibus atque viris haud trepidate tuis.
Vos tamen hoc moneo: Minimè ſperate reverti.
Nec ſunt infirmi, neque vigore carent
Bellaces Angli, nunquam non Marte feroces
Aſſueti valido bella ciere manu.
Virtutis noſtræ pavidos vos experientia fecit;
Anglus enim ſemper victor ab hoſte venit.
* Edwardi juvenis venient oblivia vobis?
Qui patris clari dulce levamen erat,
Et patriæ tutela ruit pugnamque laceſſit
Loricâ nigrâ cinctus, et ære gravi.
† Churchilli celebris capient oblivia mentes?
Qui rediit lauro tempora cincta gerens.
Approperans igitur veniat ſævus *Bonaparte*
Agmen et hunc ſolitum per ſera bella ſequi.
O utinam campis noſtris pars maxima cedat!
Atque precor Divos ne *bona pars* redeat.

BRITANNUS.

ON A COBBLER,

Who firſt became a Letter-man, and then a Methodiſt Preacher.

Ne ſutor ultra crepidam.

A Cobbler poor, who, bad as Jew hates pork,
Abominated ev'ry thing like work,
Deem'd ſtirrup, awl, and Laſt ignoble fetters,
And therefore kick'd 'em off—to carry letters.
At this he plied awhile; yet not content
With what maintain'd him and well paid his rent,
Beyond his laſt went farther ſtill—"inſpir'd,"
He ween'd; but with conceit and folly fir'd:

* The Black Prince. † Duke of Marlborough.

A leiſure

A leiſure hour, between his letter-ſtrolls,
He daily paſs'd in *cobbli g ſinners' ſouls*.
One day, i' th' market-place haranguing loud
In ſcraps of ſcripture, to a gaping crowd,—
Quoth one, "What ſhame it is, that ſuch weak creatures
Shou'd ſo diſtort Religion's lovely features!
Down from the *pilpit* pull the prating fool,
And change his Jack-ſteps for a ducking-ſtool."
—"Nay," ſaid a ſecond, "take the preaching elf
To Bedlam; and to madmen li e himſelf
Let him hold f rth."—Another witty lad
Said, "'ure the poor man's caſe is not ſo bad:
For, did you ever know a *fool* go mad?"
—"Well,—if a fool he be, then I declare
None but rank fools will his vile jargon bear.
To teach him wiſdom, take him 'fore his betters"—
"Hold," ſaid the wag, "he is a MAN OF LETTERS."

On ſeeing new Hiſtories of METHODISM *coming out every Year.*

SELF-complacence and ſelf-praiſe
Swell the authors of our days:
Chatt'ring magpies and jackdaws
Strut, and hop to pick up ſtraws:
Lures in every ſtreet are ſet,
Fiſh are caught in ev'ry net:
Ev'ry window, ev'ry nook
Holds forth ſome hiſtoric book:
Oh! what gulphs of letter'd lore!
Ope your mouths and gape *at more*:*
Travel on for many *miles*,
Through the mud and over ſtiles:
Swallow all, but never taſte,
Whether fiſh, or fowl, or beaſt:
Engliſh ſprats, and Iriſh trouts †
Fill us with hiſtoric doubts:
Gizzard-ſtomachs may digeſt
What has neither wit nor zeſt:
Fools may take and eat the pill,
And their heads with matter fill;
Which may ſtupify the brain,
Cauſing much hiſtoric pain;
Raiſing ſtill another doubt,
'Till a mouſe at length ſteps out!

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* The name of one hiſtorian is *Atmore*, an Engliſhman: the name of another is *Myles*, an Iriſhman.

† A ſpecies of trout, with a gizzard-ſtomach, is ſaid to be found in ſome lakes in the weſt of Ireland: but ſome Engliſhmen doubt the fact. See Purſuits of Literature, Dial. 1ſt.

A FEW

A FEW MORE FACTS AND OBSERVATIONS,

ADDRESSED TO THE PEOPLE OF GREAT BRITAIN.

By A BRITISH TRAVELLER.

FELLOW-COUNTRYMEN AND FRIENDS,

SO many perſons have of late, with the moſt laudable zeal, directed your attention to the conduct of the French in other nations and to their views in invading this—that any thing farther on this ſubject may now perhaps be deemed ſuperfluous. Yet I am inclined to think that the little I have to add may ſtill afford you ſome intereſting information. The facts I am about to lay before you are few in number, and do not all, at firſt ſight, ſtrike the mind with ſo much horror as many of thoſe which have already been communicated to you. They are not the leſs important however on that account, becauſe, as you will ſee, they do not reſult from momentary paſſion or violent revolutionary meaſures, for which it may ſometimes be poſſible to find a ſhadow of excuſe; but they are, on the contrary, the effect of cool, deliberate, and ſyſtematic villainy, for which, whoever ſeeks for palliation or excuſe, is a libeller of human nature and an enemy of eternal juſtice. I have not ſearched for them in books and hiſtorical collections: I learned them from eye witneſſes, and from the ſuffering, the indignant inhabitants of the ſeveral countries in which they occurred, and through which I happened to travel ſoon after.

You already know that immediately after the Corſican Uſurper had aſſumed the ſovereign authority in France, he affected to change entirely the revolutionary ſyſtem, and to be guided by principles of moderation and juſtice. The former ſyſtem had been exhauſted. It had become neceſſary to delude the world with ſomething apparently new; and nothing is more advantageous to a villain than the reputation of moderation and honeſty. The Conſul's affectation had the deſired effect. His agents ſounded forth his praiſes far and wide: and over all the north of Germany, where I then was, he was extolled by every ſuperficial obſerver for his love of juſtice, and for having introduced into the French armies the ſevereſt diſcipline. I had occaſion to paſs through Franconia and Bavaria, ſoon after his armies retired from thoſe provinces, and had the following ſingular facts, marked 1, 2, and 3, confirmed to me by the general teſtimony of the inhabitants.

1. The ſoldiers were not permitted to be guilty of general plunder or pilfering, and were puniſhed with death for any breach of this general order. But enormous contributions were raiſed for the uſe of the army and to enrich the officers: and both officers and men were quartered on the inhabitants, in the moſt oppreſſive manner, and obliged them to provide gratis every neceſſary for their ſubſiſtence. An innkeeper at Landſhut aſſured me that they had totally ruined him; that they made uſe of every thing in his houſe; obliged him to provide the beſt entertainment for them, and that he never ſaw the colour of their money. An old monk at Munich, belonging to a monaſtery at Ratiſbon, aſſured me that he had been obliged to provide lodging and food for two officers, for the ſpace of ninety days, and that their dinner alone, even in that cheap country, had coſt him 600 florins, or about 60l. ſterling.

2. Whenever any painting, ſtatue, public monument, or any portable article or collection of value, whether public or private was diſcovered, it was immediately ſuggeſted to the magiſtrates or proprietors, that it would be highly gratifying if they would make a preſent of it to the republic:—this ſuggeſtion, which was employed in innumerable inſtances, was a command which the inhabitants never dared to diſobey; and under this mean pretext the country was literally ſpoiled.

3. The officers and ſoldiers in general, wherever the army was ſtationed, were ſatisfied with the public contributions, preſents, lodging and food, as well indeed they might: but in every town and diſtrict there was one ſuperior officer who acted the part of a public robber, and enriched himſelf with the remaining ſpoils of the unfortunate inhabitants. But this was ſo contrived as that it ſhould appear to be an individual act of rapacity. All the others diſavowed it. The officer in queſtion was loudly blamed, —(but never either puniſhed or ſtopped in his career,)—and the moderation of the reſt of the army was ſet off to advantage by the contraſt. When the troops removed to another town or diſtrict this officer became an honeſt man; another ſucceeded him, and thus the farce was carried on in rotation in every town and diſtrict to which the troops went: the army all the while acquiring great credit for their diſcipline and moderation. For the fact is, becauſe they robbed only by general orders, under falſe pretexts, and with ſome method, the inhabitants were diſpoſed to think them moderate till after their final departure they came to compare notes, and found the whole to be a vile ſyſtem of deluſion and villainy, in which the officers were all art and part.

4. In the end of September, 1801, I happened to be at Verona, and having had a few hours permiſſion to ſee the Ciſalpine ſide, I ſaw a large brigade of French troops enter the town literally in rags. I returned thither a few months after, and ſeeing the French troops ſtill in rags, I expreſſed my ſurpriſe, ſuppoſing them to be the ſame; when I was informed that thoſe I now ſaw had but juſt arrived, being the fourth change they had had in four months; for no ſooner was one body cloathed and equipped, at the expence of the inhabitants, than they made room for another. "Such," ſaid my informer, "is one branch of the taxes we pay for the words *liberty*, *equality*, and *ſovereignty of the people*, which are poſted up in every ſtreet: whilſt we are daily ſubjected to the military deſpotiſm and rapacious inſolence of a foreign power. We have indeed a pretended civil government, and troops of our own; but the French general is, in fact, the maſter: he keeps our troops at all times in ſuch a ſituation, that they cannot act, and even diſarms them by his ſole authority if he thinks proper; which, in fact, he has done a few days ago."

5. I was ſtill at Verona when the news of the reſult of the meeting at Lyons, which declared Buonaparté preſident of the Italian republic, arrived; and never did I hear any news excite greater deſpondency and diſguſt among all ranks of people. They had hoped that at length, in a period of profound peace, they would be left to themſelves; and they now found their chains rivetted ſtill cloſer than ever. They were peculiarly enraged to hear that Buonaparté had affected to aſk, in his hypocritical way, the deputies at Lyons, whether their taxes, &c. were not leſs now than under the Venetian government? "He muſt have been well acquainted," ſaid they, "that not only were the permanent taxes increaſed, but that all property was at the mercy of his armed ſatellites."

6. I

6. I was aſſured by a merchant of high reſpectability in the ſame place, that his father had been called upon for, and had paid, in the ſpace of eleven months, contributions which amounted to twice his yearly income; and that he himſelf had a few days before received a letter, ſeconded by a file of grenadiers, informing him that he had been appointed inſpector of a diſtrict, of which the inhabitants were unable to pay the contributions laid upon them. He was therefore required to pay down the money for them directly, and to reimburſe himſelf as he could; or, in caſe of refuſal, to go as a hoſtage to Paris. The letter ſigned by the French general I myſelf ſaw and read.

7. I found, amongſt the inhabitants of Verona that I ſaw or converſed with, no difference of opinion. The poor were wretched in the extreme and highly diſcontented, and the rich were ready to ſell whatever property they poſſeſſed for one fourth of its value. The town is divided into two by the river *Adige*, and the French having by an arbitrary piece of abſurdity been pleaſed to conſider that river as a *natural boundary*, have affixed one part of the ſame town to the Italian republic, and another to the Emperor of Germany. This abſurd arrangement which ſubjects a man's property and different members of his family to two rival ſovereigns, and to contradictory laws, is a continual ſource of vexation, irritation and diſcontent beyond what I can poſſibly deſcribe.

8. Part of the expedition for St. Domingo ſailed from Genoa. Previous to its ſetting out the general demanded a large contribution from the government; to which they replied, that he well knew they had no money in their coffers; that the contributions had been paid three months in advance, and that they had no means of raiſing any ſum for at leaſt three months to come. He aſked whether they had any bills? they replied they had to a conſiderable amount, but they were not payable till the end of three months. On this the general demanded the bills, and ſent for the banker who had accepted them. The banker went to his houſe, and was deſired to follow him to the harbour; there he was told he muſt follow him on board one of the ſhips in the road; and when there he was coolly told, without being able to ſee the general, that he muſt find the means of furniſhing money for thoſe bills immediately, or accompany the expedition to St. Domingo.

9. The fortifications of Verona, the citadel of Milan, the gates and walls of Turin, and of a variety of other places, which, though not literally ſtrong, might occaſionally have been of great utility towards enabling a retreating army to rally or a new army to aſſemble under cover, have been all demoliſhed by a deſpotic order of the Conſul, and at an immenſe expence to the miſerable inhabitants. This work was going on when I was there, and beſides humiliating the people and diſfiguring their towns, the purpoſe obviouſly is to deprive them of the hopes of ever, by any accident, being able to procure a rallying point, or the means of ſhaking off the yoke and revenging the oppreſſions of their vile invaders. Mantua and the citadel of Turin, which are eaſily defended, and are ſo ſituated as to keep the country in awe, are kept in a high ſtate of repair, and are furniſhed with ſtrong French garriſons.

10. Parma, which belonged to a branch of the houſe of Spain, has always remained not only neutral but friendly. The French, however, paſſed and repaſſed, and ſtationed themſelves there and in Plaiſance, as circumſtances or the love of plunder required. They raiſed contributions and

ſubſiſted themſelves in the ſame way as in a conquered country, amidſt profeſſions of unbounded friendſhip: and they carefully removed every moveable article of value which the Duke and the inhabitants at their ſuggeſtion were good enough to preſent to them.

11. The Grand Duke of Tuſcany preſerved, during the whole of the laſt war, the moſt rigid neutrality; yet under the pretext of attacking Engliſh property, Buonaparte entered that country during his campaign in Italy, and gave them a ſlight taſting of French fraternity. On that occaſion Buonaparte, ſitting at the Grand Duke's own table, promiſed in the moſt ſolemn manner that (whilſt he preſerved his neutrality in the manner he had done) he might rely on French honour and integrity, and had nothing to fear for himſelf or country. Contributions, however, were then raiſed in the uſual way, and in 1800, during an armiſtice, he again entered and took poſſeſſion of this neutral ſtate: treated it as an enemy's country,—plundered the palace, the inhabitants, and all the public collections, in the moſt ſcandalous manner; and then gave the people away like ſo many ſheep to the Duke of Parma's ſon, who arrived on the frontiers of his new dominion without ſo much as money to pay for his journey to Florence; and he was actually obliged to ſtop on the frontiers till the Florentines ſent him the neceſſary ſupply.

12. Never was there a happier country than Tuſcany under the princes of the houſe of Auſtria; never did a people love their ſovereign better; never was a prince more attached to his ſubjects. I have heard the Grand Duke Ferdinand regretted by all ranks, and his reſtoration prayed for by all deſcriptions of people. The creature placed among them in his room was at beſt little better than a fool, and often he was ſubject to fits of madneſs. The country, in fact, is governed by the French miniſter, and ſome military commiſſaries, who raiſe enormous ſums under pretence of paying a mere handful of troops they kept at Leghorn. I have heard thoſe fellows often ſay, that they had very good pickings; that Italy was their India, and that it had the advantage of being near at hand. They had the appearance of gentlemen, and ſome of them were of the ancient nobleſſe; but they had the principles of public robbers, and were juſtly looked upon and treated as ſuch by the inhabitants, who never could be brought to mix familiarly in ſociety with them.

13. When Buonaparte came into the Venetian territory, (which was alſo neutral, and which, after robbing in the moſt ſhameful manner, he ſold* to Auſtria,

* It will certainly amuſe the curious reader who has it in his power to refer to the *Moniteur*, in the year 1800, where an account is given of the *pure motives* which led the French to invade Venice. The virtuous author candidly ſtates that they had no other object than the good of the inhabitants; that they knew they were oppreſſed by their own government, and therefore they entered their territory for no other purpoſe than to ſet them free. But, to their utter aſtoniſhment, they found the Venetians ſo vicious, ſo degraded, ſo abandoned a race, as to be totally unfit for and unworthy of the freedom they intended to give them. They honeſtly endeavoured to enlighten them for ſome time, but finding them incorrigible, it was not to be expected that they would waſte more time and pains on a race unworthy of the bleſſings of liberty; and therefore the only

Auſtria, in a way more ſhameful ſtill) the monks of the Great Church of St. Anthony, at Padua, waited on the great man, and uſed every argument in their power to induce him to ſave their church and order from plunder; and he actually promiſed them in the moſt ſolemn manner, that he would touch nothing belonging to them. But he kept the word of promiſe only to the ear. For immediately after his departure, while all were yet in their firſt tranſports at the happy deliverance, and many were extolling the conqueror's unexpected generoſity, a party was ſent back to perform the work, which had only been delayed. The monks appealed to the ſolemn promiſe of the general, to which the commanding officer ſneeringly replied, that he was bound to obey his orders; and, in ſhort, he actually robbed that fine church of *eighty thouſand pounds weight of ſilver* for one article. The monks then humbly requeſted, that ſo much at leaſt might be left as was neceſſary for the ſervice of the ſeveral altars. The reply was, they might have as much as they wanted if they would pay for it. At Venice the French completely plundered the arſenal, and every public and private collection of value, as far as their time permitted, and what they could not remove they deſtroyed. They took with them ſeveral ſhips of war, as is well known; but what is not ſo generally known, though not leſs true, is, that many of thoſe they could not remove, they ſold to the inhabitants, and when they had got the money, they cauſed them to be burnt. There were at that time many fine ſhips of the line and frigates on the ſtocks, in an unfiniſhed ſtate; theſe they rendered totally uſeleſs by removing the props and wedges fore and aft, and, as the Venetians called it, breaking their backs. The *bucentaur*, or veſſel of ſtate, in which the Doge performed the annual ceremony of marrying the Adriatic, was peculiarly magnificent and even intrinſically valuable from the quantity of gilding and gold. The inhabitants were ſo much attached to this venerable remnant of their ancient greatneſs, that they offered any price for its preſervation; but in ſpite of all it was wantonly deſtroyed, and the miſerable wreck alone remains. All this I ſaw and learned on the ſpot in October, 1801.

14. At Rome in the ſpring of 1802, an Engliſh lady happened to be in a large ſociety, when a man of conſequence in the French miſſion there, aſked her how ſhe liked that place? "I ſhould like it, (ſhe replied) exceedingly, were it not for the extreme miſery which obtrudes itſelf in every ſtreet and public walk: I like the climate; the antiquities intereſt, and the ſcenery delights me; but I cannot bear the ſight of the miſerable objects who ſurround me in ſuch numbers whenever I ſtir out: were I to ſtay here long I ſhould be oppreſſed with continual melancholy, or, which is worſe, become totally callous."—"*Madam*, (replied the republican,) *theſe are odd ideas; what are thoſe miſerable objects to you?*—MERE SNAILS,—*would you be diſturbed or afflicted, in walking in a fine garden, to ſee the trees and plants covered with thoſe inſignificant inſects?*" Generous hearted Britons! I had this anecdote from the lady herſelf, in the preſence of her huſband, who had alſo heard theſe precious ſymptoms of republican humanity uttered not two hours before.

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only thing they could do was to allow Auſtria to take poſſeſſion of that country as the only government fitted for them. Gentle reader, by referring to the *Moniteur* of the time, you will find all this (and much more of the ſame ſort) to be literally as I have ſtated.

15. In June, 1802, I met by accident in the neighbourhood of Switzerland with a French merchant who had juſt come from thence: I aſked him a few queſtions about the commotions which had juſt broken out in that country. "Sir, (ſaid he) the commotions you ſpeak of are eaſily accounted for; our Conſul was obliged to withdraw his troops becauſe he had ſo repeatedly promiſed it; but as all his promiſes are hollow and falſe, like himſelf; he ſent agents thither directly, in order to excite ſuch troubles as might afford him a pretext for ſending them back. His agents are well known, and the conſequences of the whole are eaſy to be foreſeen by every man of common ſenſe. Our Conſul talks a great deal about humanity, and moderation, and juſtice, and the arts of peace; but, in fact, he minds nothing and knows nothing but the arts of war, oppreſſion, deſpotiſm, and rapacity. We are now in profound peace with all the world; but we look in vain for the advantages which peace ought to bring along with it, and which we were promiſed in ſuch pompous terms. We have a ſtanding army of nearly half a million of men, and yet freſh troops are daily raiſing by the odious ſyſtem of conſcription; and, in all probability, the juſt, the pacific, the commercial conſul will find ſome new pretext for war, or by his inſolence and ambition will force other powers to make war on us in leſs than a year. *Our revolution, Sir, has been glorious in its progress, and its result is ſuperlatively ſo; we ſought for the phantom liberty amidſt crimes at the recollection of which humanity ſhudders; and whatever portion we may have found of it is now faithfully adminiſtered at the point of five hundred thouſand bayonets.*"

16. The literal truth of the following fact, which I am inclined to think highly intereſting and important, may be relied on. When Buonaparté had got himſelf declared Conſul for life, Camille Jordan, who appears to be a young man of great talents and virtue, voted alſo with the multitude; but he thought proper at the ſame time to prepare for the public a ſtatement of the principles on which he had given that vote. In doing this, he conſulted ſome of the ableſt and beſt men in France, and his little work which is entitled *True Senſe of the National Vote for the Conſulate for Life*, may juſtly be conſidered as ſpeaking the ſentiments of all the good and moderate men in that country. Though he ſeems to have wiſhed to avoid mean and ſlaviſh flattery, he beſtows ſuch praiſes on Buonaparté as will probably aſtoniſh impartial obſervers in other countries. He mentions, indeed, or hints at, many of his arbitrary acts, but he palliates them all, and merely wiſhes to prove that in the profound peace they then enjoyed, it had become neceſſary to put an end to ſuch acts in future; to put the liberal parts of the conſtitution in practice; to render the legiſlative body uſeful and independent; to improve the laws for perſonal ſecurity, againſt arbitrary impriſonment, and for obtaining redreſs of grievances; to ſubject the army to the controul of the legiſlature and to cauſe all military men to depend on and to be ſecondary in power and dignity to the civil magiſtrate; to regulate and adjuſt the liberty of the preſs, on principles equally remote from licentiouſneſs and deſpotiſm; to improve and render efficient the inſtitution of juries, and to render the judges independent and dignified, that they might be juſt and impartial. He endeavours to prove (and completely ſucceeds in the attempt) that all this is the intereſt even of the Conſul himſelf; and that even ſuppoſe it were not, and whatever confidence the nation might juſtly have in him, all this was neceſſary with a view to his ſucceſſor, who might neither be a great, nor a good, nor a reſpected character,

racter, and that therefore the only means of ſaving the nation in ſuch circumſtances, is to eſtabliſh now juſt and liberal inſtitutions which might give a character of permanency to the government, independent of the character of the chief magiſtrate. He ſtrongly and ably argues againſt the Conſul being declared Emperor, or founding in his own family a new race of monarchs, or being empowered in any way to name his ſucceſſor. But all this is done with a moderation and even reſpect for the hypocritical tyrant, which cannot but aſtoniſh impartial obſervers. How much more aſtoniſhed then muſt they be to learn, that when the work was ready for publication the whole impreſſion was ſeized in the moſt arbitrary manner by the police! Yet ſuch is the fact. The printer was treated with uncommon harſhneſs till he told from whom he had the manuſcript, which happened to be a young man nearly related to the author. The police immediately impriſoned and treated him with the moſt arbitrary cruelty, in order to force him to tell the author's name, which he, however, generouſly refuſed to do. In the mean time Camille Jordan hearing what had happened, came to Paris; acknowledged himſelf the author; challenged any man in France to fix on any thing improper, illegal, or in the ſlighteſt degree reprehenſible, in his work; and he even wrote to the Conſul himſelf, calling upon him to read it and to judge whether it merited the fate it had met with. He was obliged to acknowledge that there was really nothing improper in it; on which the author juſtly demanded that the impreſſion might be reſtored and publiſhed, which was now more than ever neceſſary for the author's juſtification. But he was told that his demand could not be granted, as it would compromiſe the dignity and authority of the government. It was hypocritically allowed that the police had acted wrong; but it was coolly added, that there was now no help for what was paſt: in ſhort, the impreſſion was kept, and the publication, in ſpite of every remonſtrance, forcibly ſuppreſſed. It cannot have eſcaped the notice of even the moſt careleſs obſerver, that this is the Conſul's uſual mode of proceeding. He is conſtantly committing ſome outrage both at home and abroad, and when remonſtrances are made, he either adds inſult and threats to outrage and injuſtice, or he coolly remarks that it would compromiſe his mighty dignity to yield to remonſtrance, and affect his authority if he ſhould alter from external ſuggeſtion what he had once determined on, however abſurd, erroneous, or criminal his determination may be. Is not all this a little too bad?

17. In the courſe of the year 1802, I had frequent occaſion to ſee and converſe with French agents, commiſſaries, officers and diplomatiſts, and I have almoſt uniformly found them men totally devoid of principle, hypocritical in the extreme, with much affectation of generous feeling, but capable in their cooleſt moments of the deepeſt and moſt determined villainy; for which they had ever ready ſome excuſe on what they termed general principles, which they contended muſt often ſuperſede partial morality. Thoſe men affected much politeneſs towards the Engliſh: but it was eaſy to ſee that they retained the moſt deadly hatred againſt our nation. They could not always conceal a ſpecies of triumph they felt in imagining themſelves to be the undiſputed maſters of the world. It was eaſy to obſerve, that they believed they had completely duped the Engliſh miniſter, and that they hoped ſhortly to accompliſh by their own art and his weakneſs what they had never been able to accompliſh by open force,

the deſtruction of the Britiſh empire. One of thoſe diplomatic men, with much affected moderation and candour expreſſed his ſurprize, in my hearing, at our ſurrendering Pondicherry, which could be of no uſe to France as a commercial ſettlement, but which was of infinite moment, as it might enable them to annoy us by ſowing diſſention among the native powers, &c. I have heard them alſo hint (as was indeed the caſe very poſitively in the *Moniteur*, much about the ſame time) that the ſurrender of the Cape to the Dutch was, in fact, the ſame as if it had been given to France; and that if Malta were once evacuated by the Engliſh, it would not be difficult, by an arrangement with Naples, to get it ſurrendered to France, like the iſle of Elba. They talked much of virtue and moderation, and humanity, and the rights of nations; but on coming to accurate diſcuſſion and ſpecific explanation they literally reſolved all right into brutal force—*le droit du plus fort.* They allowed that many horrors had diſgraced the revolution; but they coolly remarked that they were neceſſary, and that great injuſtices have been committed in all nations: that France was now in a ſituation to prevent all ſuch in future; that eſtabliſhed ſyſtems muſt now give way to new and better arrangements, which ſhe would gradually bring forward for the general intereſt of humanity; and that it was eſſential for them to poſſeſs more than ordinary power, in order to force the abſurd prejudices of men into that line which the intereſts of ſociety now required.

18. The following fact will probably be conſidered as important, inaſmuch as it ſhews the inſufferable inſolence of French agents in foreign countries, where they think they can act with impunity; and as it happened under my own eye, its authenticity cannot be doubted. A Dr. Gall had begun a courſe of lectures on a new theory of the ſkull; but as his theory was thought to tend to *materialiſm* and to the undermining of the Chriſtian religion, the Auſtrian government thought proper, by a public order, to put a ſtop to thoſe lectures. On the propriety or impropriety of this order it is unneceſſary to give any opinion; one thing is at leaſt very obvious, that a ſlave of Buonaparté was the laſt perſon in the world entitled to complain of it. It is a fact, however, that the French miſſion did loudly complain, and I have heard them often ridicule the Emperor's fears, his abſurdity, and deſpotiſm on this head; more particularly, I heard the principal ſecretary declare, that he had cauſed it to be intimated to his Imperial Majeſty (it was even commonly ſtated that he had preſumed to addreſs the Emperor perſonally) that his Majeſty ought at leaſt, in juſtice, as he might without fear, permit the lectures to be continued for the uſe of foreigners; and that to him (the ſecretary), in particular, the principles which his Majeſty ſo much dreaded could not poſſibly be dangerous, as he was already a decided *materialiſt*. The fact is, that the permiſſion ſaid to have been thus impudently demanded was in fact ſoon after granted; meaſures only being taken to prevent Auſtrians from attending, and the courſe being given in French.

19. As a ſpecimen of their generous feelings, I ſhall give you, in his own words, an obſervation which one of their moſt confidential men made to myſelf:—"It enters into the ſyſtem of the republic to make the Elector of Treves ſuffer, and to humiliate him in every poſſible way; becauſe, during the whole courſe of the revolution, that man has been our enemy; neither hope nor fear, neither promiſes nor threatenings, could ever draw from him one friendly feeling towards us; and he muſt therefore now feel

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our vengeance: whereas thoſe princes, ſuch as the Landgrave of Heſſe-Caſſel, who though drawn into the war at firſt, did us real ſervice in the end, may depend on the gratitude of the republic, in the augmentation both of their dignities and territory." It had hitherto been a maxim among generous enemies to reſpect a fallen foe, even in proportion as his oppoſition had been vigorous, honourable, and uniform: *but the days of chivalry are paſt.* The principles and practices of the French revolution were ſuch as naturally to excite diſtruſt and oppoſition in every honeſt mind; and had thoſe principles and practices been the effect of chance, or misfortune, or of the frenzy of the moment, all the generous agents in the ſcene would not only have forgiven, but would have applauded the generous oppoſition of their open enemies. But I have never been able to perceive one generous feeling in the conduct of the French revolution; all is narrow ſelfiſhneſs, vindictive meanneſs. Their conſtant aim has been to humiliate their friends, and to root out their enemies even when they are no longer capable of reſiſtance. Open and generous oppoſition irritates them to rage; but even infamy will not ſave thoſe whom they ſucceed in terrifying. They conſider Pruſſia, for example, whoſe neutrality has been ſo diaſtrous to Europe, as a mere prefect, ſubject to their orders, with whom they find it convenient to keep terms at preſent whilſt they have ſtill ſome generous enemy to dread or to contend with, but whoſe puſillanimity I have often heard them deſpiſe. His fate, in ſpite of all his ſervile acquieſcence, would not be long doubtful nor difficult of deciſion, were every other barrier previouſly diſpoſed of.

20. The following circumſtances are, I believe, well known, as they juſtly excited the aſtoniſhment of all Europe, and they are of ſuch a complexion as to require no comment. A number of emigrants, among whom was Pichegru, had taken refuge at Bareuth, which now belongs to the King of Pruſſia; they were men peculiarly obnoxious to Buonaparté; and I mean not to queſtion his right to require their being diſmiſſed, and I will even grant that if he could have proved that they were carrying on any dangerous plot againſt France, the King of Pruſſia, being at peace with that country, was bound to comply. But thoſe men were literally ſeized, made priſoners, and treated as criminals, without being convicted of any crime, by an order from Paris. The Pruſſian government had the puſillanimity to execute that order in July 1801; but that it literally came from Paris was proved to me by undeniable evidence at the time, in the near neighbourhood of Bareuth; and Pichegru in particular narrowly eſcaped, by information, not from the capital of Pruſſia, but from the metropolis of France. Nothing has yet been proved againſt thoſe men, though there was doubtleſs every diſpoſition on the part of their illiberal perſecutors, had there been any criminality on theirs; on the contrary, they have loudly aſſerted and clearly proved their innocence, in a manly appeal to all Europe. Such a humiliation as Pruſſia ſuffered in this inſtance, and ſuch humiliations as ſhe ſuffers every day are more diſaſtrous to that country than the moſt bloody war; yet the nations of Europe in general, and Pruſſia in particular, ſeem diſpoſed to ſubmit to every poſſible humiliation on the part of the rude upſtart of Corſica, and think themſelves amply repaid by, what aggravates a thouſand fold their humiliation, receiving a ſhare of his abominable robberies. Were I a ſovereign, I would ſubmit to a thouſand deaths before I would ſubmit to ſuch diſhonour: were I a ſubject of any of thoſe degraded nations, I would never ceaſe to exclaim againſt

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their ſhameful acquieſcence, either till I loſt my life in the cauſe, or ſucceeded in freeing my country from infamy worſe than death.

21. I think it proper to mention ſtill two other facts, though they occurred previous to the creation of the conſulate. A German nobleman of veracity informed me that General Kleber, being ſtationed in Weſtphalia, took up his reſidence in the houſe of a near relation of his, and made uſe of every thing as if it had been his own; one day, after every thing had been conſumed in the moſt ſcandalous manner, he ordered the nobleman to have a dinner ready next day for forty perſons, to which he replied, that the General muſt well know that the thing was utterly impoſſible, as every thing in the houſe, and on the eſtate, had been uſed or deſtroyed. Kleber coolly and ſatyrically replied, "Sir, if I do not find every thing tomorrow as I have ordered it, you ſhall receive *forty* handſome touches of a good rod for the amuſement of my *forty* gueſts." The gentlemanly General, and his banditti, were obliged to retreat next morning, or his threat would certainly have been put in execution.

22. The infamous decree againſt granting quarter to the Engliſh and Hanoverian troops laſt war is well known. That decree (though it has been denied) was executed in ſeveral inſtances. I have ſeen perſons who were eye witneſſes of its execution, and the conſular gazettes have been recommending the ſame atrocious line of conduct even now. The infamous Talleyrand, when obliged to quit England, loudly aſſerted at Hamburgh, in the hearing of a gentleman from whom I had it, that the Britiſh nation ſhould not exiſt two years; that its total deſtruction alone could bring Europe to that ſituation to which they were determined to bring it. And what are you to expect of a people who, like the French, tamely ſubmit to all this injuſtice? Who can ſubmit to the execution of men who do their duty and defend their country, and who can, without a murmur, fight the battles of the moſt diabolical ambition which ever diſgraced humanity? Had any vigour, any ſenſe of juſtice, ſtill remained in France, they would have reſiſted the impriſonment of the Engliſh, alike contrary to the law of nations, and to formal and official promiſes. Should their villainous deſpot now take it into his head to order theſe ſame Engliſh, ſo unjuſtly detained in France, to execution, to avenge ſome diſgrace to his arms, I ſhould not, in their preſent degraded ſtate, expect to hear a murmur againſt ſo odious a meaſure. In various parts of Germany, during the laſt war, the peaſants who were aſſembled by authority to defend their country, and who often did excellent ſervice, were, when taken priſoners, publicly hanged, with every mark of infamy: at that time there were men who diſapproved of, and dared to diſobey ſuch orders;—at preſent I do not believe that any man in the whole country would dare to diſobey, or openly to diſapprove of ſuch an order if it pleaſe the tyrant to give it. A German of undoubted veracity aſſured me, that he had ſeen eighteen peaſants executed in the ſtreets of Frankfort; their leader, though but a common boor, was a man of a ſtrong mind, and they all ſuffered with aſtoniſhing magnanimity. Their leader cried out from the ſcaffold, "Wretched robbers, you think to terrify and humiliate us by all this parade of wanton and atrocious cruelty, but we are conſcious of having done our duty; you have felt the force of our arms, and though we have not been finally ſucceſsful, we have done our country ſome ſervice; we are better pleaſed thus to die than to live under your infamous dominion, and in the diſgrace and ruin of our native land. But we hope that our ſpirits may yet be permitted to ſee our beloved countrymen turn upon you, and take

ample

ample vengeance of the atrocious ruffians who could coolly condemn us to an ignominious death for having performed the moſt ſacred of duties."

BRITONS!

I ſhould fill many volumes were I to attempt to collect and to detail to you all the villainies, great and petty, all the murders, theſts, cruelties, and hypocriſy of which I have had the moſt ample proofs in the very countries where they were committed. The facts I have now preſumed to lay before you are not numerous, nor are they all marked with that character which ſtrikes the mind with inſtantaneous horror—but I am inclined to think them not leſs important on that account;—they have not yet, as far as I know, been generally detailed, and they are, I think, peculiarly calculated to prove to the fulleſt conviction that the deſpot of France, even in his faireſt colours, and amidſt his faireſt pretences, is all a lie—that he is the enemy not of Great Britain alone, but of France itſelf, and of the whole human race, and that he peculiarly deteſts England, only becauſe ſhe alone, amidſt a world of willing or ſubjected ſlaves, has ſtood before him in the gap, and has prevented him from laying humanity completely proſtrate at his feet. The little ungenerous mind which can yet reſent the oppoſition of an humble biſhop, the fallen Elector of Treves, is irritated beyond all bounds againſt the generous nation which alone has thrown up a barrier againſt his wild ambition. Could he annihilate every thing in our iſland, and deſtroy every trace of our exiſtence, he would do it with the ſame malignant pleaſure that Satan is repreſented as torturing the damned. Like a public robber there are no bounds to his rapacity while any thing yet remains. In anticipation he would be ſatisfied with this addition and with that—but he has no ſooner acquired his wiſh, than another and another ſtill ſucceeds, and he would ſacrifice, without heſitation, half the human race to be left undiſputed deſpot of the reſt—to be the ſolitary talk-maſter of degraded humanity.

We are all under great obligations to thoſe zealous individuals among us, who have of late ſo laudably exerted themſelves to exhibit to us, in all their native horrors, the dreadful conſequences of a ſucceſsful invaſion of this country by the unprincipled enemy we have to deal with. The real cauſe of the war, my friends, is neither an iſland here nor an iſland there—but it is a rooted hatred of our proſperity exiſting in the government of France, and a diabolical reſolution on their part of deſtroying our power and our privileges, by ſecret intrigue in time of peace, and brutal force united to intrigue in time of war. During the reign of anarchy among them they laboured to overturn our conſtitution by the introduction of their pretended liberty; and their motives were, becauſe our well regulated freedom and juſtly balanced government formed the ſevereſt ſatire on the abſurd and anarchical chaos which they had reared. The Conſul having ſucceeded in eſtabliſhing a ſolitary deſpotiſm, the juſt freedom of our conſtitution became equally obnoxious to him, and he actually deſcanted in his *Moniteur* on the means of forcing us to adopt a ſyſtem of government more analogous to thoſe of the reſt of Europe. It is ſcarcely neceſſary to remark, that what is equally obnoxious to the partizans of anarchy, and to the ſatellites of deſpotiſm, muſt be within the happy medium, and that both have afforded us, without intending it, a valuable eulogium on our conſtitution and government.

But the rage of the French againſt our nation is not wholly to be attributed to the revolution. Some reſtleſs men amongſt them had ſworn our deſtruction

deſtruction long before, and the aſſiſtance granted to the Americans was a part of the ſyſtem formed for our ruin. Even then, as appears from the private correſpondence of ſome of their agents lately publiſhed, they conſidered our greatneſs as artificial, and reflecting on the ſmallneſs of our ſtanding army, they were confident that they could eaſily effect the conqueſt of our country, and they were conſtantly employed even in the profoundeſt peace in contemplating and furthering the execution of this darling project. Theſe principles and theſe projects have been adopted by the revolutioniſts with ardour, and are now carried further than they ever were. They affect to hold our power in the utmoſt poſſible contempt, and though they pretend ſometimes to talk of riſk, they conſider, in fact, that ſucceſs is inevitable whenever their great nation, containing three times the number of inhabitants, ſhall be able to attack our little nation on our own ground, as we are only great, they ſay, by artifice and in our navy. Now, my friends, we muſt once for all take the liberty of proving to thoſe gentlemen, that we can be great by land as well as by ſea. They have been ſpeculating on our weakneſs, and we muſt furniſh them with a practical proof of our ſtrength; we muſt venture to tell them in our plain blunt way, that we will never owe our exiſtence to their favour or lenity; that the rank we hold in Europe was acquired by the induſtry, the exertions, and the talents of our anceſtors, and that we feel it to be in our power, as it is our duty, to tranſmit to our children what our fathers tranſmitted to us.

It is, however, very true that our ſtanding army has never kept pace with thoſe of ſurrounding nations, becauſe our conſtitution, like all free conſtitutions, is jealous of military power. The King of Pruſſia, whoſe dominions contain only nine millions of ſouls, has a ſtanding army of more than 300,000 men. There are, probably, fifteen millions of ſouls in Great Britain and Ireland, yet it would be impoſſible to have a ſtanding army of that magnitude amongſt us, and our inſular ſituation and naval ſuperiority render it leſs neceſſary. The freedom of our conſtitution, the mildneſs of our government, and the general eaſe and proſperity of our people, render it much more difficult to raiſe a large ſtanding army among us than in nations where they are raiſed by conſcription, and where the general miſery and want of employment are ſuch as to render the army a reſource. No man among us can be forced to take arms for foreign ſervice. The militia, which is raiſed by ballot, and in the moſt mild and equitable manner, is intended for our internal defence only in time of war. But even this force, though greatly augmented, and, above all, with the late important addition of the army of reſerve, is far from being equal to the exigencies of the times, and the preſent circumſtances of Europe. The general induſtry and commerce of the country would render it both impolitic and diſaſtrous to withdraw entirely from productive labour the ſame proportion of men as are ordinarily kept in arms in other nations. It is for theſe reaſons (for all theſe circumſtances are well known in France) that the conſular agents look with ſo much confidence to the ſucceſs of an invaſion. They call us a nation of merchants and cowards, and becauſe we are really more attached to peace, and to the arts of peace, than any other nation on the globe, they have the inſolence to conclude, that we are totally unfit for war, and that it belongs to them to reduce us to the level for which they dare to ſay nature intended us. Inured to ſcenes of blood, miſery, and carnage, and reſting their power and greatneſs on brutal force, they have no idea of that power and greatneſs which ariſe from the diffuſion of induſtry,

duſtry, the extenſion of commerce, and the progreſſive improvement of ſocial life. Our greatneſs is founded on the happineſs of our country, and on the comforts enjoyed by the individuals who compoſe it. Their power, and the greatneſs of a few individuals among them, are founded on the groans of ſuffering humanity, and the wretchedneſs of millions. Theſe groans and this wretchedneſs they cannot always avoid hearing and ſeeing, and when they reflect on the contraſt which we exhibit, their pride is doubly galled, and they are determined to reduce us to a ſituation ſtill more wretched than their own.

Never was the dignity of the Britiſh empire ſo rudely attacked; never was the honour of a great, a generous people ſo groſsly inſulted. Having ſucceeded in conquering either by art or arms, by force or humiliation, every other ſtate in Europe, they have dared to think they had alſo conquered us; they have dared to ſay that they conquered and gave us peace; that we were no longer able to cope with them ſingle-handed; that with one bold effort they could annihilate us for ever, and that of neceſſity we held our exiſtence of their bounty and moderation. Britons, this is galling language; I know you feel it, and feeling it I know you will anſwer the vile calumny as it ought to be anſwered. A ſpirit worthy of our ancient fame and of the ineſtimable bleſſings we enjoy now glows in every breaſt from the Land's-End to the Orkneys. The ſound of this ſpirit will reach diſtant nations; will gradually re-animate proſtrate humanity; will appal the puny, irritable tyrant, who holds the world in chains, and will throw ſome damp on the confidence of thoſe mean wretches who foſter his frenzies and are ever ready to execute the orders of his diſordered brain. Uncommon exertions are now imperiouſly called for, and the honourable call is zealouſly obeyed in every corner of our iſland. Every individual is now deeply convinced that it has become neceſſary, once for all, to organiſe a ſyſtem of defence which ſhall ſet us at eaſe internally for ever, and which ſhall leave at the diſpoſition of the executive power, the whole or ſuch a part of the ſtanding army as may be neceſſary for the general intereſts of the empire. Such is the ſyſtem of the levy *en maſſe*, which now forms a law of the land, but which Britiſh courage and Britiſh zeal will render a ſervice of perfect freedom.

It is impoſſible, in the conduct of human affairs, to conceive any thing more intereſting or more ſublime than this patriotic union of the government and people of a great nation, in defence of every thing that is dear and ſacred in human ſociety; to ſee the freeborn men of all deſcriptions of a great, happy, and united kingdom, leaving the purſuits of induſtry, and undergoing, with the common army, the fatigues of war for the ſublime purpoſe of leaving to their poſterity the independence and greatneſs they inherited from their anceſtors. The Miniſter who reſolved upon this magnanimous ſyſtem, and the people by whoſe active zeal it is now carrying into effect, equally merit the gratitude of every Briton, and will deſerve the gratitude of our lateſt poſterity. We are ſet at the preſent period, as it were, upon an eminence, and from that eminence we are called upon to ſpeak the language of modeſt but reſolute greatneſs, which alone becomes the character of our nation. Appearing, as we ſhall ſoon do (as a nation completely armed) we are called upon to tell that man—that Buonaparté—that inſolent, domineering, haughty upſtart, to whom the French nation and the greater part of Europe, ſo tamely, ſo meanly crouch, that *Britons never will be ſlaves*; no, not if he ſucceed in uniting to his own, all the ſlaves in Europe againſt us.

It has long been the policy of the French, by every ſpecies of foul and malignant

malignant calumny, to excite the hatred and envy of Europe againſt this nation, and by calling to their aid the mean and ſordid paſſions to blind the nations to their trueſt intereſt. Buonaparté has no account to give of the public money and private property he ſqueezes from his own and other nations, and he has always employed immenſe ſums in corrupting the agents of power in foreign countries. But ſuppoſe he were to ſucceed by falſhood and corruption, in uniting againſt us, once again, the northern nations, becauſe we exerciſe an ancient and undoubted right, whilſt they meanly overlook his involving other neutral ſtates in his quarrel, by brutal force: let us ſtand the ſhock and make it deciſive. Let us prove to this inſolent calumniator, that not only are we able to fight him ſingle handed, but all thoſe mean powers alſo whom he ſhall find it neceſſary to cajole, or be able to force to co-operate with him. Yes, my friends, if neceſſary, we muſt and will ſtand the ſhock, and give Europe a leſſon which ſhe will not probably forget for centuries to come. We muſt not, we will not, hold our exiſtence at the nod of any man, or power, or combination of powers. The nations of Europe envy us; they envy our proſperity and the liberties by which we have acquired it. Let us take the vengeance of noble minds and force them to acknowledge that we merit our bleſſings by the energy with which we are determined to defend them. Let us ſhew ourſelves worthy of the conſtitution which diſtinguiſhes us among the nations, by rallying round it with the vigor of our anceſtors; and let us ſwear before the God of battles and the country that gave us birth, that no foreign nation, and above all, France, our eternal enemy and vindictive rival, ſhall ever dominate in this iſland, whilſt a drop of Britiſh blood remains unſpilt.

It has been juſtly remarked that in times of great difficulty and danger, the differences of rank, which are ſo neceſſary and uſeful in civil life, and even diſtance of place, in a great meaſure, diſappear or are forgotten. We all feel, on ſuch occaſions, like men belonging to one family, to whom different offices and places are allotted for common convenience, but among whom the ſtake is literally, and, in fact, the ſame, and in which the intereſt and ſafety of each ſenſibly affect all the others. The inhabitants of the Orkneys and of the Land's-End, of London and of Inverneſs, are mutually intereſted in each other's ſafety, and mutually attached to each other's welfare. The Prince on the throne has, in fact, the ſame intereſt with the peaſant in his cottage, and the peaſant with the prince. The lives, the property, the honour, and the independence of all are equally at ſtake, and all are equally intereſted to defend them. The Duke of Norfolk has a princely income when compared with my humble pittance; but my pittance is as dear, as important to me, as well protected by the laws, and in its juſt proportion, as uſeful to the ſtate, as his abundance; and the loſs, were we both to loſe what we poſſeſs, that by which we maintain ourſelves and thoſe who depend on us, would, in fact, be equal on both ſides: I loſe my all, and he can loſe no more. The rich and the poor, therefore, the high and the low, the governor and the governed, the monarch and his ſubjects, the prince, the peer, and the peaſant, have but one common intereſt, and muſt be found, if it be neceſſary to defend that intereſt with our blood, fighting in the ſame ranks, ſome in one ſtation and ſome in another, as brethren and friends.—What can be more intereſting or more ſublime, I repeat it, than to ſee the freeborn men of a great nation marching voluntarily, and with enthuſiaſm, with the regular army, like ſo many brethren and children of the ſame family, againſt the ſavage mercenary hordes whom the love of plunder and the thirſt of deſolation may bring to their ſhores? I never ſee a body of volunteers in arms without great emotion, without feeling my eyes ſuffuſed

with tears, tears of joy, admiration, and reſpect; I view, I contemplate thoſe men with the intereſt of a brother, and though arrayed in robes of war, I conſider them as men of peace, whom imperious neceſſity alone has compelled to wield the ſword of vengeance, and who e principles and vigor muſt render them terrible indeed to the banditti whoſe wild preſumption occaſioned their aſſociation as men of war, if that banditti ſhall afford them the opportunity.

In ſome of the papers late'y addreſſed to you, you have been told, that inſtead of taxes you would have endleſs contributions, were the French to be ſucceſsful; that inſtead of a part they would take the whole. I have myſelf too furniſhed you with ſome facts by which you may judge of their abominable conduct, and the villains have themſelves boaſted, and ſtill aſſert, that they mean to involve the whole nation in total and irretrievable ruin, becauſe we have dared to exhibit the generous flame of freedom and independence, and aſſert our undoubted right to the rank we have ſo long enjoyed among the nations. But I will go further and ſay, that when our honour and exiſtence as an independent people, are at ſtake, all cold calculation of comparative intereſts is unworthy of the Britiſh character. With our independence we ſhould indeed be deprived of every thing that men can and ought to hold dear in ſocial life. But were it poſſible for a moment to ſuppoſe the contrary, and that by ſubmitting (I can ſcarcely write the odious words) to become the ſlaves of France, our taxes even might be leſſened, and our ſocial comforts little abridged, is there a Briton ſo mean, ſo contemptible, ſo unworthy of his nation and his name, as would ſubmit even on ſuch conditions, were they within the bounds of poſſibility, to have his country effaced from the liſt of nations,—become the ſorry province of a foreign power? No, were we ſlaves as we are free, were we poor as we are rich, miſerable as we are happy, ſtill am I perſuaded that the men of this iſland would diſdain to receive, as maſter, any foreign power on earth, whatever hypocritical pretences they might make; and above all would they diſdain to acknowledge as their maſter a nation with a little Corſican at their head, which we have ſo often humbled in the duſt when led on by their moſt illuſtrious monarchs. If there be any ſuch wretch in the empire, any mean, cold-blooded calculator, who would prefer ſlavery to death, and could bear the thought of breathing his native air while contaminated by a foreign yoke, and that the yoke of France, let him depart, let him leave the ranks which he diſgraces: *we would not die in that man's company. Our forefathers of war proof* never dreamed of compromiſing with diſhonour: the freedom and bleſſings which we enjoy beyond all that ever was enjoyed in any age or nation, exiſted not in the times of our Edwards, our Henries, our Elizabeths, but even then our brave, our illuſtrious anceſtors diſdained to bow beneath a foreign yoke, and if they did not tranſmit to their children the liberties they afterwards acquired, at leaſt they left them free from the worſt, the moſt humiliating of evils, foreign bondage. Nay more, they reſolutely carried Britiſh vengeance to the very heart of the nation which now dares to threaten us with total deſtruction. Too long have we been ſubject, my friends, to this inſolence; too long have we been doomed to hear that we are indebted ſolely for our ſafety to the ſea which ſurrounds our iſland, and to the fleets which guard our coaſts, and it is now high time to prove that we are not the degenerate race they take us for; that though we naturally and ardently love peace, and are the enemies of war — becauſe the former is neceſſary, and the latter injurious to our habitual purſuits—we can ſubmit to any thing rather than to diſhonour, and to hear it inſultingly and falſely aſſerted, that we owe our very exiſtence to the clemency of France, or to the fortuitous circumſtance of our inſular ſituation.

I truſt it is not neceſſary, my countrymen, at the preſent period, though it can never be impertinent at any time to warn you againſt factious men, if any ſuch ſhould yet exiſt among us, to beſeech you to treat with juſt contempt all hollow inſinuations and calumnious reports, calculated to miſlead, or intended to ſow diviſion among you, ſhould any ſuch be circulated. I know you are all ready to cry out that ſuch men, if any there are amongſt us, muſt be incorrigibly abandoned, who, after what has paſſed in Europe within the laſt twelve years, and ſeeing as they muſt ſee the diaſtrous ſtate of the nations around us, the unprincipled conduct and abandoned purpoſes of our enemies, can preſume, by the ſlighteſt ſurmiſe or the moſt diſtant alluſion to ſubjects of internal diſpute, to damp your courage or retard your zeal and exertions in the glorious cauſe which animates us all. Sure I am if any ſuch vile attempt ſhould be made, that your good ſenſe will completely fruſtrate it, and that the deſcendants of the men who fought at *Crecy*, *Poictiers*, *Agincourt*, and *Blenheim*,—the brethren, the contemporaries of the gallant army of *Egypt*, will exhibit themſelves in this great and glorious conteſt, every way worthy of their ancient and of their recent fame; and that they will now teach France, and if it be neceſſary all Europe, a leſſon which they may remember for ages yet to come.

The Britiſh empire at the preſent moment forms, as it were, a ſpectacle to the univerſe. All eyes are fixed upon us; and the page of hiſtory, which the events of the preſent period are deſtined to fill, will be referred to by the lateſt poſterity as the moſt important in our annals, or in the annals of the world. Our deareſt intereſts call aloud for our beſt, our unanimous, our moſt zealous exertions. But in our fate is alſo involved the fate of humanity. By a ſucceſſion of the moſt diſaſtrous events and of the moſt puſillanimous abſurdity, Europe has been bound in chains, is ſubjected to the unſparing deſpotiſm, the galling inſolence of men of blood, whoſe villainy can be equalled only by their falſhood and hypocriſy. Our ſubjection alone is wanting to the winding up of the fatal tragedy, and they have ſworn it with the malignity of damned ſpirits.

This villainous, this direful purpoſe of their heart accompliſhed, the human race is inevitably doomed for ages to ſlavery worſe than ten thouſand deaths; the goodly fabric which has been raiſed on Britiſh ground by the induſtry, the talents, and the virtues of our anceſtors, would be laid for ever in the duſt, and perhaps blotted out by the tyrant's hand from the records of hiſtory. Such is the awful proſpect on which we are bound to fix our eyes, that we may be fully animated with that ſpirit, which alone, under the guidance of heaven, can prevent it; that we may reſolutely determine not only not to kiſs the tyrant's fatal rod, but to erect a monument to liberty and independence, more durable than braſs; to found it in and cement it with the impious blood of the tyrant and his ſlaves, and to engrave on it together with the names and exploits of our illuſtrious brethren, who ſhall fall in the glorious conteſt, an inſcription which ſhall arreſt the attention, excite the admiration, and command the gratitude of our own poſterity, and of mankind to the lateſt period of the world.

Such, my fellow-countrymen and friends, is the animating, the grand, the ſublime purpoſe for which we are now imperiouſly called upon by every motive which can influence generous minds to come on in aid of our government, and in defence of every thing that is dear and honourable, and intereſting, in civil and in ſocial life; it is, that with one bold, unanimous, reſolute, well-compacted, and unwearied exertion, we may ſave our country, and free the world from chains.

London, Aug. 6, 1803. A BRITON.

N. B. This Sheet will be printed ſeparately, and may be had of the Publiſhers, price 3d. or 2s 6d. per dozen for diſtribution.

APPENDIX

TO VOLUME XV.

Tableau des Etats Danois. Par Jean Pierre Catteau. 3 tom. 8vo.
A Paris, chez Treuttel et Wurtz, et a Straſburg. 1802.
A View of the Daniſh States. By John Peter Catteau.

UNDER the directions of the celebrated Bitanbé, Member of the National Inſtitute of France, the author of the following work applied his mind to the conſideration of the laws, inſtitutions, and uſages of the Northern nations, a ſubject that previouſly had attracted but little attention. To this he was ſtrongly prompted by the celebrity which had been acquired by thoſe who had engaged in works of a ſimilar nature, and the immenſe advantages which ſociety had derived from their labours. In purſuance of his plan *Monſieur Catteau* viſited the Daniſh dominions, and examined every thing moſt worthy of engaging the attention of a philoſopher with unwearied diligence. The reſult has been the work now under conſideration. As this appears to us to be a work of uncommon merit, we ſhall enter into a more particular examination of its plan and contents than otherwiſe we ſhould have thought neceſſary.

In the Introduction, the author gives a ſummary view of the hiſtory of that part of the north of Europe formerly known by the name of Scandinavia, now divided into Denmark, Norway, and Sweden. At the time when Rome came to be governed by emperors, theſe regions were conquered by a people emigrating from the Boriſthenes and Tanais, and the Aborigines were ſoon incorporated with their conquerors. By the anarchy and ambition that generally prevail among the chiefs of barbarous nations, Scandinavia was divided into three diſtinct kingdoms, Denmark, Norway, and Sweden, which were however ſoon after united. After the death of the famous *Lodbrock*, a ſeparation again took place. His ſon, *Swenon*, ſubdued Norway, and part of England, which was completely conquered by *Canute* the Great. England recovered its freedom under the reign of Hardi Canute, the ſon of the laſt. In the 18th century, the duchies of Sleſwig and Holſtein, in the north of Germany, were conquered. Valdomer the Firſt, in the 14th century, united Norway to Denmark. His daughter, Margaret, conquered Sweden, which in the 16th century recovered its liberty, under the renowned Guſtavus Vaſa. Norway, after various changes of fortune, was finally rendered a province of Denmark. The author having then adverted to the epochs of the various conqueſts and eſtabliſhments of the Danes in Aſia, Africa, and America, proceeds to the more peculiar object of his work, and enters into a philoſophical examination of the ſubjects which naturally occur under the following heads.

The reader's attention is directed to the geographical and phyſical qualities of the ſoil of Denmark, its form of government, its adminiſtration, the inſtitutions connected with the government, the laws, civil and criminal, with the manner of adminiſtering juſtice, the military ſyſtem, comprehending the army and navy, the revenue and public expenditure, the population, the productive induſtry, comprehending the chace, fiſheries, and extraction of mineral ſubſtances, the manufactures, the commerce, internal and external, uſeful eſtabliſhments and hoſpitals, the religion, education, language, character, and manner of the Danes, with the ſtate of ſciences and arts among them.

We are ſorry that the limits within which we are neceſſarily confined prevent us from ſo minutely inveſtigating each of theſe heads as their importance demands. The foundation of the Daniſh ſoil, in general, according to our author, is granite, covered with a mixture of chalk and gravel in the middle, with, for the moſt part, a ſurface compoſed of potter's earth, ſand, and calcareous earth; the appearance of the country is in general pleaſing, interſperſed with hills and valleys of conſiderable fertility. Every part of it exhibits proofs of the prodigious revolutions occaſioned by inundations. The climate is, generally ſpeaking, moiſt, and rheumatic complaints are conſequently very frequent. The ſoil of the duchies of Sleſwig and Holſtein, ſituated in the middle of Denmark proper, is much of the ſame nature with that of Denmark. A great part of it is taken in from the ſea, which, in endeavouring to recover its ancient limits, often occaſions terrible inundations. Norway is alſo expoſed to dreadful devaſtations from the torrents and ſtorms. But the climate both there and in Jutland, to which it appears once to have been joined by an iſthmus, is leſs rigorous than might be imagined. The author proceeds to deſcribe the other parts of the Daniſh dominions, their productions, and the changes which they have undergone from various cauſes, ſuch as earthquakes, volcanoes, and inundations. On the coaſts of Norway, the fiſhermen ſtill retain their legend, concerning the enormous kraken, and a ſea worm of the breadth of a thread, and upwards of a hundred *toiſes* in length. It need ſcarcely be remarked, that the exiſtence of both theſe animals is much doubted by naturaliſts.

The form of government at firſt, as generally happens in the rude ages of ſociety, was extremely ſimple. The people aſſembled every year, and enacted laws which were executed by a choſen chief and a few citizens, who preſided under him as judges. But wars and inequality of fortune ſoon introduced honourable diſtinctions, and privileges which were afterwards employed to enſlave the people. The nobles and clergy tyrannized over both king and ſubjects, and ſold the peaſants, along with their lands, as part of the ſtock. Several attempts were made by the people to recover their freedom, and by the king to circumſcribe the power of the nobility and clergy; but, as the crown was elective, the nobles always obliged the ſovereign whom they

they choſe to ſign articles, ſo that all theſe attempts failed of ſucceſs till the year 1660. The minds of the people at that time were irritated againſt the nobility, by the diſgraceful defeats which they had ſuffered from the Swedes. An aſſembly of the ſtates was called, by which the abſolute power was lodged in the crown, and the throne declared hereditary. Several privileges were ſtill continued to the nobility, but the people were relieved from the moſt intolerable part of their yoke. The adminiſtration of the government is committed to nine departments, the particular range of each being denoted by its name. The counſellorſhip of Denmark and Norway has the moſt extenſive juriſdiction. The interpretation of laws, litigated privileges, patents, letters of nobility, paſſports, the care of the public archives, &c. &c. belong to this council. The ſecond is the German counſellorſhip, for adminiſtering the concerns of the duchies of Sleſwig and Holſtein. The other ſeven are, the Chamber of Rents, the Chamber of Cuſtoms, the College of General Œconomy and Commerce, the College of War, the College of Admiralty, the Department for Foreign Affairs, and the College of Finances. The King's Privy Council is compoſed of the preſidents of each of theſe departments, and whom elſe the king may pleaſe to nominate. Since the revolution of 1660, the country has been gradually divided into bailiwicks. Denmark proper has eighteen bailiwicks, each comprehending ſeveral diſtricts. Norway is divided into four grand bailiwicks, each comprehending ſeveral ordinary bailiwicks and diſtricts. The duchies of Sleſwig and Holſtein are governed by a Governor-general, and are both divided into bailiwicks, each being again ſubdivided into diſtricts. Iceland is divided into four quarters, ſubdivided into nineteen diſtricts, the whole being governed by a grand bailey and two ordinary ones. The people appear to retain a remnant of republicaniſm, by aſſembling once a year to iſſue edicts, patents and contracts. The iſles of Ferro are divided into ſix diſtricts, and have an annual general aſſembly in the ſame manner as Iceland.

Greenland is divided into two inſpectorats, each ſubdivided into diſtricts. The Aſian, African, and American ſettlements are under the adminiſtration of governors. There was a ſevere cenſureſhip in Denmark about the middle of the laſt century, which was conſiderably relaxed towards the cloſe. The preſent laws in this reſpect are theſe. To attempt or provoke a change in the conſtitution, is liable to the puniſhment of death. To excite an inſurrection, is death. To ſpeak againſt the monarch or government, or to endeavour to ſap the foundations of natural religion or Chriſtianity, is puniſhable with baniſhment.

Among the inſtitutions connected with government the hereditary nobility are diſtinguiſhed by peculiar privileges. In Denmark, and the duchies, convents are eſtabliſhed for the admiſſion of both males and females who have no fortune. In theſe convents they are neither bound by vows nor ſubjected to any extraordinary reſtraints. There are three orders of chivalry, viz. that of the *Elephant*, found-

ed in the time of the Cruſades, occaſioned by a Dane killing an elephant: that of *Danbrog*, inſtituted upon occaſion of the Danes being rendered ſucceſsful in a battle by an appearance from heaven: and that of the *Perfect Union*, founded by Margaret, upon her marriage with Chriſtian the VIth. The gradations of rank are ſtrictly obſerved, and none but natives are by law admitted to charges or offices of importance.

The Daniſh laws are chiefly founded upon the ſimple principles of the original inhabitants, without any mixture of the Roman or Juſtinian code. Theſe have, at different periods, undergone various alterations and improvements. The manner of their adminiſtration at preſent is as follows. The inferior tribunals are compoſed of a judge and an aſſeſſor, who are aſſiſted by four reſpectable peaſants. Theſe aſſizes are holden in the ſeveral diſtricts once every month. In the ſecond inſtance there are five tribunals in Denmark, each compoſed of two judges, which alſo ſit once every month, and receive appeals from the lower courts. In Norway there is a ſuperior tribunal eſtabliſhed in each of the four grand bailiwicks. There is in the capital an aulic chamber for the trial of ſtate crimes; and a court, called *Bogrett*, for the inferior officers of the king's houſhold, beſides thoſe courts called Earldoms and Baronies. From all of theſe an appeal lies to the ſupreme tribunal, which is compoſed of judges partly noble, partly plebeian. This is the laſt inſtance. The King is ſuppoſed to be preſent in perſon, and the advocates addreſs the throne. It is the ſpirit of the Daniſh laws to diminiſh fees. Liberal ſalaries are appointed for the judges, who regulate the expences of proceſs. Torture is now never uſed at all, or only in extraordinary caſes. The laws of Denmark are reckoned, upon the whole, wiſe, juſt, and ſimple, both in their nature and adminiſtration. Thoſe of the duchies, however, are more complicated.

The army, at firſt, according to the ſpirit of the feudal times, was furniſhed by the feudatories of the Crown. Since the revolution of 1660, it has been raiſed and paid by the King. The militia of the country conſiſts of 30,000 men; thoſe of Denmark and the duchies being exerciſed for one month in the year, and thoſe of Norway twelve days. The whole eſtabliſhed force, at preſent, including militia, and regulars, is about 60,000 men, nearly one third of which is cavalry.

At the beginning of the year 1801, the marine force of Denmark conſiſted of twenty-two ſhips of the line, ſeventeen veſſels without maſts, fifteen frigates, four brigs, thirteen armed ſloops, with a great deal of ſmaller craft. Several of theſe, however, were deſtroyed by the Engliſh in the late war.

It was not till after the revolution of 1660, that taxes were impoſed in Denmark on any fixed plan. The revenue of the Daniſh dominions, ariſing from the paſſage of the Sound, land-tax, cuſtoms, conſumption, with the duties on rank, places, and penſions, &c. &c. amount to 5,810,070 riſdales. Theſe, with the revenues ariſing

from

from the Bank, colonies, foreſts, &c. make up a total ſum of 7,270,172 riſdales. The whole of the public expenditure amounts to 6,525,500 riſdales. The public debt, both at home and abroad, amounts to 17,190,946 riſdales.

The population of Denmark has increaſed rapidly of late. In the beginning of the preſent century, the population of Daniſh European dominions was 2,445,000; of the foreign ſettlements 92,639, making up a total of 2,537,693.

The productive induſtry of Denmark conſiſts in agriculture, fiſheries, chace, and extraction of mineral ſubſtances. All theſe have of late been encouraged and proſecuted with a zeal ſuited to their importance. Agriculture, before the emancipation of the peaſants, was, as might be apprehended, in the moſt deplorable ſtate, but by the liberal encouragement afforded to the ſcience by government and diſtinguiſhed patriots, it has within late years attained a high degree of improvement. The temperature of Denmark admits of the cultivation of all ſorts of grain, in the ſowing of which the ſoil moſt peculiar to each is carefully choſen. The ſoil of *Fionie* is particularly ſuited to wheat, that of Seland to barley, and that of Rutland to rye, while peaſe, beans, lentils, and potatoes, are cultivated all over the country. The feeding of cattle and ſheep is a very great object of attention in Denmark. This, with the chace and fiſheries, is a conſiderable ſource of revenue to the country. The working of the mines yields but a very inadequate profit.

The duchies are extremely flouriſhing by reaſon of their ſituation in the immediate neighbourhood of the great commercial cities of Hamburgh and Lubeck. They abound in cattle of the fineſt breed, and the horſes of Holſtein are reckoned the firſt in the world.

Norway, by its climate and ſituation, is leſs favourable to agriculture, yet a very conſiderable progreſs in this reſpect has been made in that ſcience. Potatoes are cultivated with great ſucceſs. The Norwegians derive a conſiderable revenue from feeding cattle and ſheep, and from their fiſheries and mines.

The phyſical calamities to which Iceland is expoſed is detrimental to induſtry. The chief occupations of the inhabitants are the feeding of ſheep and cattle, fiſhing, and working mines.

It was not till about the beginning of the laſt century that the progreſs of commerce and agriculture in Denmark had produced a ſufficient capital for the eſtabliſhment of manufactories (a ſpecies of labour which, we apprehend, our author might likewiſe have termed productive). In this reſpect, however, the improvement of Denmark has of late been very rapid, owing to its ſituation in the neighbourhood of Hamburgh, Lubeck, and Bremen, which have ſpread induſtry and wealth over all the ſurrounding countries. The number of people employed in the Daniſh manufactories are computed at 11,839. The principal of theſe manufactories are for broad cloth of different qualities, ſilk, cotton, leather, refinement of ſugar, hardware, porcelain, iron, &c. &c. In addition to theſe the duchies have

manufactories for glaſs, braſs, and diſtilling from grain. Thoſe of Norway are for the caſting of metals, for potaſhes, bottles, &c. &c.

The internal commerce of Denmark is principally carried on between the cities, where, however, it is extremely languiſhing, except in a few, ſuch as Copenhagen and Elſineur, &c. The communication between the different diſtricts is rendered eaſy by means of numerous gulfs and arms of the ſea: but the roads, from the moiſtneſs of the climate and other cauſes, are in general very bad. In Norway the internal commerce is extremely active along the coaſt, but languiſhes in the interior of the country, as there are no navigable rivers. The commerce of the duchies is very flouriſhing, being facilitated by ſeveral navigable rivers and canals, ſuch as the Elbe and Trave, and the great canal which joins the ocean and Baltic Sea.

With regard to the foreign commerce of Denmark, all commodities, with a very few exceptions, are permitted to be imported upon payment of the ordinary duties. All Daniſh commodities are alſo permitted to be exported, with the exception of wood in certain diſtricts of Norway. Foreign nations are divided into privileged and non-privileged, a diſtinction founded upon commercial treaties and alliances. The former pay only the ſame duties as the natives, the latter conſiderably more. The total exports of Denmark amount to about 3,067,051 riſdales, their imports to a little more than that ſum.

With reſpect to the eſtabliſhments of public utility in Denmark, the police of the country is committed to bailiffs; that of the cities, to magiſtrates. In moſt of the cities there are houſes of correction, whoſe good effects are, in a great meaſure, counteracted by bad management. The ſpirit of improvement in this reſpect has of late begun to manifeſt itſelf both in theſe and in their priſons, the ſeeds of which improvement were ſown by the celebrated Howard of philanthropic memory. The hoſpitals and infirmaries are extremely numerous, but owing to bad management have rather contributed to increaſe the number of beggars, of which there are incredible multitudes. There are a variety of uſeful inſtitutions, ſuch as ſocieties for preventing the ruin of honeſt families, lying-in hoſpitals, &c.

The ancient religion of Scandinavia, it is well known, was that of the celebrated Odin, eſtabliſhed by that conqueror on the principles of the Eaſtern ſyſtem, but adapted to the warlike character of the Northern nations. Chriſtianity was firſt eſtabliſhed on the banks of the Elbe, by Charlemagne, in the ninth century. From that time the converſion of the North became an object of attention to the Chriſtian world, but nearly a century elapſed before their purpoſes could be effected. The pillars of the Roman Catholic ſuperſtition firſt began to be ſhaken under the reign of Frederic the Firſt, and the Lutheran reformation ſoon after was made the eſtabliſhed religion. The principles of toleration were not, however, clearly underſtood, nor reduced to practice, till the reign of Frederic the Fourth. The biſhops at the head of the eſtabliſhed religion are now

deprived

deprived of all temporal dignities. They muſt viſit their dioceſes at leaſt once in every three years. The dioceſes are divided into diſtricts, each diſtrict having an arch-prieſt, repreſenting the biſhop during his abſence, who is choſen by the ſuffrages of the paſtors of the diſtrict. The paſtors of every diſtrict, headed by their arch-prieſt, decide eccleſiaſtical cauſes in the firſt inſtance. From this there lies an appeal to the general aſſembly of the arch-prieſts of the dioceſe, headed by the biſhop, which meets once a year, a grand bailiff being preſent to repreſent the king. The laſt appeal lies to the ſupreme court, in which biſhops are permitted to ſit only on the trial of eccleſiaſtical cauſes.

In Denmark the benefices belong promiſcuouſly to the land proprietors, the king, or to the pariſhes themſelves: but the whole benefices of Norway belong excluſively to the king. A perſon of the name of *Jean Egede*, in the beginning of the laſt century, converted the Greenlanders, who compute their time from the period of his arrival among them. All religions are tolerated in Denmark that do not interfere with the ſecurity of its government.

The education of the Daniſh youth was confined to a few eccleſiaſtical dogmas till the time of Chriſtian the Firſt, who obtained permiſſion from the Pope to eſtabliſh an univerſity at Copenhagen. This univerſity is well endowed, and attended by upwards of ſeven hundred ſtudents, but many improvements are neceſſary before it can fully anſwer the purpoſes of its inſtitution. There are ſeveral other ſimilar eſtabliſhments, particularly that of the city of *Soræ*, at the diſtance of ten miles from Copenhagen, where the youth are alſo inſtructed in military exerciſes. In all the principal cities of Denmark there are eſtabliſhed ſchools for the purpoſe of teaching the elements of ſome of the moſt uſeful ſciences, and the ancient languages, eſpecially the Latin. Each of the ſcholars receives a certain ſum annually, ariſing from the revenues belonging to the Church in the times of popery. This has been of late much diminiſhed on account of the bad effects it produced by attracting a great many perſons to the ſchools who had no intention of continuing their ſtudies. Since the end of the 17th century, the Daniſh proprietors of lands have diſtinguiſhed themſelves by a patriotic zeal in eſtabliſhing ſeminaries of inſtruction in the various diſtricts for the uſe of the peaſants, who are, in ſome meaſure, obliged to ſend their ſons and daughters to theſe ſchools: all the Daniſh writers, however, agree that much remains to be done in the way of improvement in all theſe ſeminaries. Some excellent eſtabliſhments have of late been inſtituted for the purpoſe of initiating the various maſters into the proper plan of communicating inſtruction. The ſeminaries of Norway are much the ſame as thoſe of Denmark, except that as yet they have no univerſity. The youth both of Norway and Iceland who wiſh to proſecute their ſtudies repair to Copenhagen. The latter have been diſtinguiſhed for the regularity of their conduct, and the intenſeneſs of their application.

Thoſe who wiſh for a particular account of the language, manners, and cuſtoms of the Danes, we muſt refer to the book itſelf. Suffice it for us to remark, with our author, that the Daniſh language has a ſtrong affinity with the German, though retaining a number of idioms peculiar to itſelf. The manners of the ancient Danes have been repreſented as extremely ſavage, their higheſt delight conſiſting in quaffing mead from the ſkulls of their enemies. This character has ſince, however, been much ſoftened by the progreſs of civilization. They are ſimple and humane, murder and robbery are extremely rare among them, and their manners are, upon the whole, much leſs corrupted than might be ſuppoſed. Their ancient ferocity has only diſappeared, however, by degrees, for they ſtill want that poliſh and refinement that diſtinguiſh the Germans.

The Laplanders, who are certainly of the Tartar race, in figure, ſentiment, and ſpirit, form a ſtriking contraſt to the Norwegians, who are evidently of Celtic origin. The character of theſe laſt we cannot avoid giving in our author's own words.

"Generoſity of heart and elevation of ſoul, give to the Norwegian a tone of freedom and energy. He thinks and ſpeaks like a freeman who knows not what it is to be a ſlave. He is kind and hoſpitable, but his reſentment once rouſed is not eaſily aſſuaged. Of all foreigners he prefers the Engliſh, and it is to their country that he delights to direct his courſe. It would be difficult to find a race of men more healthy and vigorous than thoſe of the mountainous diſtricts of Norway. There the purity of the air, the great ſimplicity of manners, and the habit of labour, give to the countenance the impreſſion of health and contentment. It is there that we may meet with phyſiognomies the moſt marked, an air the moſt lofty, and figures the moſt advantageous. The inhabitants attain to a very advanced age. In the year 1733, four Norwegians, huſbands with their wives, danced before the king, whoſe united ages amounted to upwards of eight hundred years. They fear neither fatigue nor the ſeverity of the weather, but in the middle of winter wander among the woods with their breaſts naked, and covered with ſnow, &c."

The Greenlanders are probably of the ſame race with the *Eſquimaux* of North America, whom they reſemble both in manners, figure, face, and language.

The ancient Danes have, by ſome of their own writers, been celebrated for a high degree of knowledge. Although their accounts are, no doubt, exaggerated, yet their ſituation and employment muſt neceſſarily have led the Scandinavians to pay an early attention to the ſcience of aſtronomy. Their poets, called *Scaldes*, were in high eſtimation, and poſſeſſed an unbounded influence. Their character was holden ſacred, and they alone gave the direction to the manners and ſentiments of their country. Some of their poems are ſtill extant, which are almoſt entirely eulogia upon valour, the firſt of virtues among ſavage nations. The warrior who fell in battle was conducted to the happy reſidence of *Valhalla*, where *Odin* diſtributed the rewards of bravery. Since the 9th or 10th century, ſeveral Daniſh hiſtorians

hiſtorians have written the chronicles of their country, the moſt remarkable of whom was an Icelander, of the name *Snorro Sturleſon*, who lived in the 13th century, and has been the guide of the modern northern hiſtorians. While the Icelanders, remote from thoſe cauſes that produced ignorance and barbariſm among the continental nations, cultivated their genius, and preſerved the ſeeds of uſeful knowledge, Denmark and Norway, like the reſt of Europe, were covered with darkneſs. A ſpirit of enquiry, however, began to expand itſelf, in the 13th century, when a hiſtory was written, by the deſire of Abſalom, biſhop of Roſkild, of the Daniſh monarchy, from its foundation to his own time. The revival of letters was later in Denmark than in other ſtates of Europe, on account of domeſtic troubles and foreign wars, yet when the way was opened, literature advanced with rapid ſtrides. *Tycho Brahe*, a name famous in the hiſtory of aſtronomy, marked out the path afterwards purſued with ſo much ſucceſs by Keſsler and Newton. From that time ſcience began to be cultivated in all its branches; ſocieties, for the encouragement of ſcientific and literary reſearch, were formed, and men of talents applied themſelves to the cultivation of every department of uſeful knowledge, whoſe names have ſince become famous to poſterity. By reaſon of the unfavourable climate of Denmark, ſcientific improvement was at firſt almoſt entirely confined to the capital. Chriſtian the Sixth omitted nothing that could diffuſe the ſpirit of improvement in the arts and ſciences over the whole country, and his plans have ſince been followed up with conſiderable ſucceſs.

After this long analyſis of the contents of the work now under our conſideration, which after all can afford but a faint idea of its merits, it is not our intention to enter upon any minute criticiſm, nor is it neceſſary. We have already given an outline of the author's plan, and when we ſay that this plan has been executed with all the penetration, diligence, and accuracy that could be expected from the philoſopher and hiſtorian, it is ſufficient to convey the higheſt idea of the merits of the work. The ſtyle is admirably ſuited to the ſubject, clear and ſimple without being mean, elegant and correct without being laboured. To the ſtudent of every nation it will be intereſting and important; to the Daniſh ſcholar invaluable. The ſucceſs it has met with in France, and in other parts of Europe, eſpecially Denmark, has correſponded with its merits. The Prince Royal of Denmark, after having read the book, ſent a letter to the author, of which the following is a copy.

"*Copenhagen, 7th December,* 1802.

"Sir,

"I have juſt finiſhed the peruſal of your intereſting work, with ſo much the more ſatisfaction, as you have treated your ſubject with a penetration and accuracy ſeldom to be found in thoſe who write upon the affairs of foreign nations. I return you my ſincere thanks for your valuable preſent.

"(Signed) FREDERIC, PRINCE ROYAL."

Tableau

Tableau Général de la Ruſſie Moderne, et Situation Politique de cet empire au commencement du 19 *Siecle.* Par V. C***, Continuateur de " L'Abrégé de l'Hiſtoire Générale des Voyages." 2 tom. 8vo. A Paris, chez Treuttel et Wurtz, et à Straſburg. 1802.

General Deſcription of Modern Ruſſia, and Political Situation of that Empire, at the commencement of the 19*th Century.* By V. C***, Author of the " Abridgment of the General Hiſtory of Voyages and Travels continued."

THE two volumes of the work before us are divided into five ſections: the firſt compriſing an account of the extent of the Ruſſian empire; the nature of its climate and ſoil; its mountains, plains, roads, foreſts, &c. Its navigable rivers, principal lakes, canals, and the ſeas which form its boundaries; its population, colonies, and the various nations by which the country is peopled; its agriculture and moſt material productions; with its mines. The ſecond ſection treats of the various governments into which the empire is divided. The third comprehends its commercial relations. The fourth its form of adminiſtration, public inſtitutions, religion, revenue, expenditure, coins, weights and meaſures, ſea and land forces, and public ſchools. The fifth includes the national character of the Ruſſians, orders of knighthood, manners and cuſtoms, language, belles lettres, writers and ſtate of the preſs. To which is added a ſhort recapitulation.

Such are the contents of M. C***'s performance; and in the diſcuſſion of the ſeveral ſubjects he has diſplayed much ingenious application of the writings of the different travellers, who have made Ruſſia the object of their reſearches. In his preliminary diſcourſe we have the following reflections upon the preſent political poſition of the Ruſſian empire.

" Among the various eventful circumſtances which the laſt hundred years have produced, there is not one that appears to be fraught with more extenſive conſequences or more likely to effect a change in the political ſyſtem of Europe than the progreſs which the Ruſſian empire has made during that period."

" At the beginning of the eighteenth century, the Ruſſians had no military eſtabliſhment. In 1709 they defeated the Swedes at Pultowa, and in 1756 in the war with Pruſſia, they acquired even by their unſucceſsful battles a reputation equal to that of the French troops. About the former of theſe two periods, the Ruſſian marine conſiſted of ſloops only, and thoſe employed upon their own lakes. Now they have veſſels of all deſcriptions ſpread over every ſea. From the epoch we have firſt mentioned, the Ruſſian government has exerted itſelf with conſiderable effect in improving the condition of the interior; the reſources, population, and commerce of the country are greatly increaſed; and its poſſeſſions augmented by the conqueſt of the provinces of Livonia, Ingria, and Eſthonia, taken from Sweden, and within twenty years only, by the addition of a large part of Poland, and an extenſive domain lying between the Dnieper and the Bog, beſides Kuban, the Crimea, and Georgia. An empire thus increaſed and

increaſing,

increaſing, is not likely to ſtop all at once in its career of aggrandizement; to form ſuch an idea would be to ſhew great ignorance in the ſcience of government. In the moral conſtitution of things as well as in the natural, when once a large body begins to move, the more it increaſes in its courſe the greater difficulty does it find in ſtopping itſelf. The impulſe once given, it becomes impoſſible to ſet bounds to its progreſs. So is it with Ruſſia; and, indeed, the poſition is more eſpecially applicable to this empire; for the obſtacles which oppoſed its firſt efforts having only augmented its energy, it has ſucceeded in opening a wider field for the exerciſe of its powers. Having formed itſelf into an empire, its views are carried beyond its own frontiers; and its ambition has directed its deſigns of aggrandizement towards the northern ſtates, over which it already aſſumes an aſcendancy, and of which, after having parcelled out and diſmembered them, it projects the entire conqueſt. In its ambitious enterprize the ſouthern parts of European Turkey, and more particularly Germany, are aimed at; and ſince the time of Peter the Firſt, ſcarcely a year has paſſed without being marked with the fortunate iſſue of ſome encroachment. The ingenious Algarotti, therefore, is warranted in deſcribing *St. Petersburg as the window through which Ruſſia keeps its eye continually fixed upon Europe.* The proud oak which overſpreads the ſoil far and wide with its ſhade, was but a trifling ſhrub when in the nurſery, and could ſcarcely rear its head above the wild graſs and weeds which obſtructed the growth of its firſt ſhoots."

The following remarks upon the balance of power, which the late convulſions of Europe have utterly deſtroyed, are not unworthy of notice.

"The maxim of preſerving the balance of power is founded upon ſo many plauſible reaſons, and ſo neceſſary with reſpect to the ſituation of Europe, that it has formed the principal ſubject of the ſtudy and attention of every one ſkilled in political concerns, and has furniſhed matter for the ſpeculations of ſtateſmen and civilians. This ſyſtem, which Henry the Fourth firſt imperfectly conceived, was framed by Cardinal Richelieu, ſettled by the treaty of Weſtphalia, and was thoroughly unfolded and applied by King William, in his long wars carried on againſt Louis XIV. Since which time it has been regularly kept up, and arranged as matter of cuſtom and indiſpenſable neceſſity, until the revolution, by involving it with other eſtabliſhed ſyſtems in one common ruin, evinced the fragility and weakneſs of this much boaſted equilibrium of political action. This balance has its exiſtence in the mutual jealouſy of powerful governments, in the protection which the ſtronger afford to the weaker, and in the vigilance with which every power is oppoſed in encroaching upon the advantage of another. In whatever motion any particular government makes, in whatever ſtep it takes it is obſerved by the neighbouring ſtates as well as by thoſe who are more remote; ambaſſadors, who are a kind of honourable ſpies, authorized by reciprocal miſtruſt, are almoſt always reſident in the different courts, and it is their duty to take notice of every thing that paſſes. Thus danger is foreſeen and prevented with the utmoſt readineſs, even at the greateſt diſtance from the ſcene of action. Confederate intereſts are formed to oblige every power that ſeeks to raiſe itſelf into diſproportionate greatneſs, to keep within its allotted bounds. An inclination to avenge any injury received, or to act upon the defenſive againſt any threatened

threatened attack, does not long remain the ſole cauſe of hoſtilities. Political manœuvre not unfrequently arms a particular power; and war, both in its beginning and end, is oftener the reſult of an argument of council, than the effect of unreſtrained paſſion. Moſt wars which are carried on in Europe become a general concern; and there is no power ſo weak but it acquires a degree of importance, and becomes the object of conſideration, while it is regarded as capable of giving an inclination to the balance. Its deficiency of ſtrength is made up by intrigue and artful policy. Neceſſity or a wiſh to ſecure their own ſafety ſoon initiates the ſmaller powers into all the myſteries of modern ſtate manœuvre; and they are taught to calculate the effective power of one prince by weighing it againſt that of ſome other."

Recent events have demonſtrated the futility of this ſyſtem of political calculation. We have lately witneſſed ſome of theſe ſmaller powers tamely yielding up that advantage which an union of ſtrength might have ſecured, at the nod of an upſtart; and, ſhrinking from his menace, with the trembling awe of ſchoolboys under the rod of a tyrant pedagogue; and this at a time when by a judicious firmneſs and united oppoſition, they might have preſerved their independence inviolate, and their national dignity unſullied. Whether crafty policy, puſillanimous apprehenſion, or mutual envy be the cauſe of this abject ſubmiſſion, the fact forms an epoch of diſgrace and ſhame in which they are all alike involved.

The author of this work ſeems to have taken up his pen with a view to warn his country againſt the increaſing and encroaching power of the Ruſſian empire, by diſplaying its vaſt extent of territory, its inexhauſtible reſources, the perſevering genius of the people, the thirſt for glory in its prince, its extenſive commerce neceſſary to all Europe, &c. &c.

"This power," ſays he, "does not yet conſider itſelf as arrived at the maximum of its aggrandizement. To effect this accompliſhment of its views, all its immenſe forces are employed and with ſo much greater ſucceſs from being always able to moleſt and injure other powers without being expoſed, in any important degree, to moleſtation and injury from them. Enlightened by the ſciences, daily improving in the arts, and rapidly increating in opulence, from the very conſiderable profits of her widely extended commerce, Ruſſia has attained to a pre-eminence of power which will, probably, one day or other, produce a material change in the political aſpect of the world, and give new relations to its various aſſociated communities of mankind."

"Within the laſt hundred years, this empire has ſo greatly extended its ancient poſſeſſions and its new conqueſts, that hiſtory does not furniſh another inſtance of a kingdom of ſo vaſt a compaſs; and if the expreſſion may be allowed, *that the preſent time is pregnant with the future*, it is not improbable but that in a given time Europe will behold the nations of the north a ſecond time overrunning the countries of the ſouth; not, as formerly, impelled by neceſſity or goaded on by the brutal ferocity of ſavage nature, but urged to the enterprize by the ambition of their leaders, and

arrived

arrived at that ſtate of civilization which gives a twofold energy to the means of warfare and conqueſt."

In whatever degree the events of future ages may ſubſtantiate the truth of this hypothetical ſuggeſtion of our author, we cannot help being ſtruck with that complete reverſe of his poſition which the ſtate of Europe now preſents to our view. This coloſſal power, repreſented by M. C*** in ſo formidable a light, ſeems benumbed in all its energies; its active genius frozen into apathy; while, with a cold-blooded acquieſcence, it quietly regards the ſucceſsful attempts of an upſtart of yeſterday to cruſh the liberties of Europe, cripple its commerce, and give laws to its princes; nay, at the ſame time, inſulting this very power in its imperial relations, making a mock of its pretenſions, haughtily overlooking its political conſequence, and, by his arrogance, affronting it in the perſon of its repreſentative.—While ſuch a torpid calm, ſuch neutral inſenſibility pervade the Ruſſian cabinet, we cannot but regard the apprehenſions of the author as unneceſſary: indeed, while the Conſular Tyrant of France is allowed, by the northern powers, to arrogate to himſelf the right of dictating the meaſures to be purſued by their reſpective governments, and fixing whatever limits to their neutrality may beſt ſuit the views of his reſtleſs ambition; while we ſee Spain, Portugal and Italy, all ſubjugated to his yoke; while we contemplate the timid remonſtrances of Auſtria, and the ſubtle complacency of Pruſſia, we confeſs our apprehenſions are all on the other ſide, and we cannot avoid thinking that there is more probability of Franch overrunning the northern powers with French principles, Frence influence, and finally with a French force, than of the contrary idea of M. C*** being realized. But at all events, we think the countries of the ſouth perfectly ſafe from Ruſſian invaſion, ſo long as, according to our author's opinion, it depends upon the following events being firſt accompliſhed.

"When the Ruſſians, imperceptibly becoming free, ſhall have acquired greater energy in their national character; when agriculture ſhall be brought to perfection throughout all their immenſe domains, and, by encreaſing the produce of their own country, enable them to do without that of ours; when they ſhall have learned to make uſe of the opulent reſources which they poſſeſs; when they ſhall have directed all their attention and applied all their ſtrength to the amelioration of their interior ſituation; when they ſhall have reformed the abuſes of their conſtitution, and purified their laws from the barbariſm of the times in which they were originally framed; when they ſhall have placed themſelves above the reach of thoſe internal revolutions which are the neceſſary effects of all deſpotic governments; when, I ſay, all theſe events, which are not only poſſible but probable, ſhall have taken place, if then, in the natural courſe of things, a prince ſhall be placed upon the throne of Ruſſia who ſhall be animated by thoſe ambitious views of eſtabliſhing univerſal monarchy, (of which we have ſeen many inſtances,) I would then aſk whether we, notwithſtanding the diſtance to which we are removed from this power, can be deemed ſecure in our ſituation?"

Surely

Surely there is ſufficient diſtance of time before all theſe events can poſſibly concur to ſet the mind of France at eaſe as to Ruſſian invaſion; and if we conſult the various hiſtories of the revolutions of ſtates, we ſee more cauſe to look forward to the diſſolution of both governments than for France to fear the irruption of the Ruſſians. Meanwhile, it is matter of much amazement to us, to witneſs the indolence with which the Ruſſian cabinet ſubmits to the infraction of a treaty, of which it is a guarantee by the Uſurper of the monarchy of France; and we are at a loſs to conceive how its influence or its intereſts can be advanced by not oppoſing this Corſican. It co-operates with him; and ſuch relative concurrence is in fact equally favourable to his views as a northern confederacy could be; at the ſame time it is equally injurious to the commercial connections of Ruſſia: for the commerce of Great Britain cannot be impeded in any material degree, without that of Ruſſia ſuffering by the obſtacle. Of this our author is aware, who ſeems not a little jealous of the commercial preponderance that England bears in the conſideration of the Ruſſian cabinet, which we are willing to conclude, notwithſtanding its preſent indeciſiveneſs will not very readily adopt the plan Mr. C. ſo earneſtly recommends. After having obſerved that the Ruſſians have long maintained the opinion, which, in the language of the French authors of the day, he denominates prejudice, that the Engliſh are the firmeſt ſupporters of their commerce, and expreſſing his ſurprize that even "de nos jours," the deſpotic iſlanders, ſhould have contrived to preſerve this pre-eminence over all their competitors, he goes on to aſk, "What remedy can there be found for this bad policy?" he anſwers "Competition." We would aſk him in return, has not competition been tried over and over again, and has it not failed? have not the intrigues of France, within a very few years, been employed in every poſſible direction to embarraſs the commercial connections ſubſiſting between Ruſſia and this country, and ſo neceſſary to each other's commercial ſubſiſtence? and has not Ruſſia been convinced, in the moſt poſitive manner, of the ruinating conſequences that would enſue to her empire from diſſolving theſe connections, by the loſſes ſhe has ſuſtained during a temporary ſuſpenſion? His idea of competition is thus ſupported.

"England," ſays he, "does not receive a ſingle Ruſſian veſſel within her ports, while ſhe, in the mean while, does not ſend leſs than 500 annually to the ports of the empire: and as to the ſtipulation in their treaty that the ſubjects of each country ſhould be allowed equal privileges, it is mere form. The ſubjects of Ruſſia, in order that they may enjoy a reciprocity of privileges, are conſtrained to be naturalized in England; but religious ſcruples on one ſide, and a vaſt number of political obſtacles on the other, prevent the Ruſſians deducing any benefit from this pretended privilege; and thus is this clauſe of their treaty to all intents and purpoſes rendered nugatory. What then ought to be the conduct of Ruſſia under ſuch circumſtances? In ſimple conformity to the mutual intereſts of each, ſhe ought to reeſtabliſh the Tariff of 1766, reſpecting the payment of cuſ-

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tom duties: she ought, indeed, to give up altogether a treaty which binds her to concessions utterly subversive of all such advantageous dues, and adverse to the existence of all others, without affording her in return the smallest real benefit, or, at most, but a precarious one." (Vol. 2. p. 29, 30.)

We think it is hardly necessary for us to point out to our readers the fallacy of this writer's position, and the rashness of his conclusion. However, there is, we trust, but little cause for apprehension that Alexander will so inconsiderately throw away the true interests of his empire, and sacrifice to a Frenchman's suggestions or to the Corsican's persuasions the labours of his predecessors on the throne:- Peter and Catherine did not, without mature deliberation and wise precaution, form that commercial connection with this country, which, in spite of Mr. C.'s representations, we are of opinion materially concern the prosperity of both countries.

We return to the preface, from which we have digressed, to notice a passage which we confess appears to be shrouded in that sort of Sibylline obscurity, which seems to be the favourite style of writing with our author.

"Thus we find that every thing concurs to impel the Russian empire forward in that career of aggrandizement which she has begun and proceeded in almost as it were without the knowledge of Europe, and which will one day secure her the sway of that delightful part of the world. In making this assertion, I am bold enough to call the future into question, but do not affect to have furnished proof of my assertion. Content with bringing forward my conjectures, I am not desirous of establishing any system. These conjectures, it is true, are of too obscure and complicated a nature to enable the reader to trace out any certain consequences; there is, nevertheless, some merit in pointing out such as are within the compass of probability.——We must not deceive ourselves. The present state of things cannot endure for ever. Time and circumstances are every day preparing fresh changes, and the ensuing century is destined to behold vast alterations throughout the whole political system of the world. India and America will not for ever remain the slaves of Europe; the independence of the British colonies has given an unexpected opening to the new world; and sooner or later the chains that hold them in their present servile state, will no longer fill the grasp of their subjugators."

Whatever be the idea which Mr. C.'s brain had engendered when he wrote this passage, or whether he had any idea at all before him, "time and circumstances" must determine; and that futurity, which he calls in question, must in the mean while stand pledged for the developement.

We have observed that the author has made an ingenious compilation from the publications of travellers, and in such a work there is but little to be expected more than what has been repeatedly published already. The history of Russia, its manners and customs, and all its dependencies, are as well known to the English reader as those of any foreign nation; perhaps better than any other, in consequence

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of our long continued intercourſe with it. This is not the caſe with Frenchmen; and to them this compilation muſt afford a greater portion of intereſt and amuſement. We have indeed met with no anecdote which we have not read before, and the whole circumſtantial detail of national character and cuſtoms is the ſame, and in no degree varied in expreſſion from what we have met with continually in accounts which our own countrymen have given of Ruſſia. In this performance of Mr. C. we find nothing new, excepting his obſcure predictions and his crude ideas of the influence of Engliſh intrigue and manœuvre in the Ruſſian cabinet. The firſt, we conceive, may be attributed to that vanity which is always ſo conſpicuous in a Frenchman's mind, of finding ſomething out which nobody elſe had before diſcovered; and the latter ariſes, of courſe, from that jealouſy and mortification which, as a Frenchman, he cannot but feel at the ſuperior opportunities which Great Britain has hitherto enjoyed of maintaining that extenſive commerce with Ruſſia, which, from our local ſituation and individual power as a nation, no other power but ourſelves is able to ſupport. That part of Mr. C.'s work which has any claim to originality of remark is the preface, and the recapitulations, which make up the firſt and the laſt pages of it. We have already made ſome obſervations upon the preface; we ſhall now give our readers the whole of his recapitulaion; all between this and his preface furniſhes nothing new to warrant our filling this review with extracts.

"Such," concludes Mr. C. in this recapitulation, "ſuch is this nation which has recently become ſo famous, on which the eyes of all Europe are turned, and whoſe rapid progreſs in ſocial organization furniſhes a ſubject for ſerious conſideration both to the politician and the philoſopher not leſs curious than intereſting. The prodigious extent of its territory, in conjunction with the diverſity of its climates and its productions, co-operates in preſenting ſo many degrees of modification in the manner of life and in the means of ſupporting it, that within the outline of the picture are diſcoverable all the leading features of the country, and all the gradations of the various purſuits of its natives, from the moſt unpoliſhed to the moſt refined. This country, ſo extraordinarily conditioned, the occupations of whoſe inhabitants vary according to their reſpective conſtitutions, both moral and civil, preſents to our view a phenomenon of a very ſtriking nature; at every ſtep which the traveller takes in his progreſs through Ruſſia, he meets with thoſe primitive traits of original character of which, in moſt civilized countries, not the ſlighteſt traces are to be found. The genius of one great man firſt gave to Ruſſia the form of a nation: the ſame genius yet rules over it. It has paſſed ſucceſſively into the hands of four females, all, but more eſpecially the laſt, animated with that principle which is the diſtinguiſhing characteriſtic of great minds, the love of glory. For the laſt hundred years its ſovereigns have all been eminent for their knowledge of mankind, a juſt diſcrimination, and a fit adaptation of talent; to ſuch qualifications is the empire indebted for its preſent greatneſs. It appears to me by no means probable that Ruſſia, after having arrived at ſuch a pitch of glory under female government, would adopt the Salic law, or any thing like it."

This,

This, we ſuppoſe, is French gallantry. In a writer of hiſtory, however, and eſpecially when he affects to philoſophize on futurity, it ſtrikes us that a leſs unimportant remark might have ſupplied its place, more conſiſtently with the dignity of his ſubject. He goes on—

"I have but a few more words to add. A country like this, that borders ſo cloſely upon Aſia, whoſe influence all Europe feels, and yet is itſelf independent of all European influence whatever,—receiving from her foreign trade nothing but what ſhe could very well do without, but in her turn furniſhing others with the moſt indiſpenſable neceſſaries, whilſt the balance of commerce muſt in conſequence remain in her favour ſo long as her exports ſo greatly exceed her imports; a country, in ſhort, to which, like America, the troubles, calamities, and revolutions of the countries of the weſt afford a manifeſt gain, by gradually increaſing the population of her barren tracts at their expence, profiting from their failures, and advancing the civilization of her own people from their inſtruction.——A country which, by her ſkill in government, has converted even the defects of her conſtitution into a ſource of ſtrength; and that adulteration of coin, fictitious value of money, and arbitrary ſubſtitution of paper currency, which in other countries are the ſure inſtruments of national ruin, or at leaſt of national want of credit, with Ruſſia are made the ſources of good order and wealth. In addition to all theſe excluſive advantages, this country can build a firſt rate man of war with a twelfth part of the expence which France or England can. She feels no repugnance in attaching to her invincible forces foreign officers of ability, putting her armies under the command of Germans, her fleets under that of Engliſhmen, looking forward to that period when by reaping the fruit of the leſſons ſhe the mean while receives, and treaſuring up the experience derived from them, ſhe will have it in her power to return to each, and that with intereſt, the knowledge ſhe thus gained: but, above all, a country that by the moſt ſkilful management makes the moſt uſeful inſtitutions of moderate monarchy ſubſervient to the purpoſes of an omnipotent deſpotiſm; and ſupports the general harmony of the minds of her ſubjects by the happy manner in which ſhe blends ſuperſtition with a tolerance of all religious principles; that receives the ſervices of every one with a welcome, without making any inquiry into either the country of the new comer, or his religious faith, much leſs his colour; but merely informing herſelf what he is able to do, or what new intelligence he can add to the general ſtock; a country that for a long time has cauſed every prince in Europe to tremble;* that is in herſelf almoſt a world, having already attained to a gigantic ſize of power and dominion; ſuch a country, I may venture to predict, is reſerved for the accompliſhment of the moſt extraordinary events in the future developement of its greatneſs. It is not difficult to read its deſtiny."

At length, when we expected the mountain to bring forth, we find Ruſſia, with all its preſent ſuperior poſſeſſions of local and national

* With your leave, Mr. C. we will exclude from this indiſcriminate quaking, the ſovereign of Britain, upon pretty good authority, ſuch as Ruſſia will not herſelf diſpute. Rev.

advantage, preponderance of power, wiſdom of government, with all its accommodation to perſons and things, its ſagacious promptitude for improvement, and laſt, though not leaſt, its terrific impreſſion, is confined in its mighty action to the preſcience of our author, in whoſe prophetic viſion all its glories are enwrapt. Mr. C. writes like a French politician of the day—fate and not Providence, fancy and not fact, are his materials, and hyperbole his firſt cauſe. We ſee nothing in this hiſtory of Ruſſia that entitles it to any preference over the many excellent productions of our own travellers. Had the author contented himſelf with the arrangement which he has made of their materials, and not aſpired to the tripod, his hiſtory of Ruſſia would have been full as uſeful, and certainly more intelligent. If, however, he wrote in conformity to the taſte of his own countrymen, his compilation may be better reliſhed. Such vapouring hypotheſis are the food of a Frenchman's mind, and we doubt not our author's will be as greedily devoured as thoſe of any other writer.

Chriſti-ana, ou Recueil complet, des Maximes et penſees Morales du Chriſtianiſme, Extraites de la Vie, Diſcours, et Paraboles de Jeſus Chriſt, et de quelques Epitres de St. Paul. Par C. D'Aval.

Chriſti-ana, or a Complete Collection of the Moral Maxims and Sentiments of Chriſtianity, with Extracts from the Life, Diſcourſes, and Parables of Jeſus Chriſt, and from ſome Epiſtles of St. Paul. By C. D'Aval.

LIGHT and trifling publications which amuſe the mind without ſubjecting it to the fatigue of thinking, are exactly ſuited to the levity of the French character. Hence the multitude of ſuch works, which, diſtinguiſhed by the addition of *ana*, have lately iſſued from the Pariſian preſs. It were well if theſe publications had been confined to their proper objects; but unfortunately there exiſt in every country, and above all in France, men ſo devoid of every virtuous principle as to degrade the moſt grave and ſerious ſubjects, by treating them with a levity totally repugnant to their natures. Of this the ſmall volume before us would have been a melancholy proof, even if the repreſentations which it contains had been perfectly juſt and unexceptionable. This, however, is very far from being the caſe. The author gives a brief ſketch of the character and life of Jeſus Chriſt, carefully avoiding thoſe more important parts which prove the divinity of his miſſion, though he had in ſome meaſure, with a wretched cunning, calculated to impoſe upon the unwary, admitted this point in the Preface, by an elegant quotation from Rouſſeau, whoſe mind, though ſceptical and enthuſiaſtic in many inſtances, was ſtill too feelingly alive to the beauties of the goſpel to permit him to ſink into the dirty kennel where the common herd of infidels wallow. Then follow the morals, parables, and pointed anſwers

ſwers of Jeſus Chriſt, with comments on their beauties, which are juſt enough, ſo far as they go. But here again the pernicious tendency of the work is apparent. Men may admire a beautiful ſyſtem of laws, but the arm of power is neceſſary to enforce obedience. By depriving this morality of the divine authority by which it has been promulgated, the obligation to obedience is loſt, and the views of the abandoned infidel are fully anſwered. The ſame remark applies to the extracts from the writings of St. Paul. But it is in the reflections upon the whole, with which the aũthor concludes his work, that the maſk is torn away, and the ſkulking aſſaſſin ſtands confeſſed. In addition to the impudent and moſt unfounded calumnies upon our religion, the very remarks on the excellence of its morality are calculated to miſlead and betray. One inſtance may ſuffice. The anſwer of our Saviour to thoſe who brought before him the woman taken in adultery, and demanded what puniſhment ſhe ought to ſuffer, is praiſed as being full of elevation and ſenſibility, and an example for others to follow on ſimilar occaſions. The propriety of the anſwer is entirely owing to the divinity of our Saviour, who could read the heart, and was a competent judge of the motives of the perſons who brought her, and of the ſincerity of the woman's repentance. If he had been a mere man, as the author ſeems to conſider him, it would have been preſumptuous to have given ſuch an anſwer. By removing the divinity of our Saviour out of view in this circumſtance, the author indirectly afforded encouragement to adultery, and recommended lenity to thoſe who, like himſelf, had no ſcruple to infringe the laws of ſociety, and ſpread anarchy and diſorder over the world. Such is the morality of infidels, but let them not father ſuch a ſpurious offſpring upon the majeſtic purity of the goſpel.

This work is peculiarly dangerous, as its form and ſtyle are calculated for circulation, and the peruſal of all ranks of people. Religion is the moſt ſerious of ſubjects, and conſequently can leaſt of all things ſuſtain the ſhafts of ridicule. Hence it comes that the moſt brainleſs fool, with ſcarce underſtanding enough to repeat his alphabet, can ſtill retail impious jeſts againſt Chriſtianity, and diffuſe his poiſon among thoſe who are equally ignorant with himſelf. Hence it is that the writings of Paine, a man equally deſtitute of principle and talent, have done more miſchief than the acute ſophiſms of Hume. Sophiſms are readily expoſed, but every fool can reliſh a jeſt, though few can underſtand an argument.

The very title of the work before us conveys an idea of ſomething low and trifling; and, therefore, independent of the pernicious matter it contains, ought to be reprobated by all who value the intereſts of virtue, religion, and good order.

Encyclopedi-ana, ou Recueil Curieux, Inſtructif, Religieux, et Philoſophique.

Encyclopedi-ana, or a Collection Curious, Inſtructing, Moral, Religious, and Philoſophical.

"I HAVE obſerved the taſte of the day, (ſays the author in the motto prefixed to this work) and have publiſhed theſe *ana.*" There are unfortunately too many ſervile wretches ever ready, like him, to feed the corruption which preys upon the vitals of ſociety. The author, perhaps, could not have pronounced a more ſevere ſatire upon the taſte and trifling character of his countrymen. The whole of this pompous collection of inſtruction, religion, morality, and philoſophy, dedicated too to the friends of erudition, is neither more nor leſs than a ſet of ſilly witticiſms and infamous jeſts upon religion: *montes parturiunt, naſcetur ridiculus mus.* Happy nation!! abounding with philoſophers. But no wonder! Philoſophy is there eaſily acquired; it conſiſts only in uttering a few profane jeſts againſt the religion of the country!! A conſiderable maſs of the venom of infidelity is here collected in a form admirably calculated to circulate among the race of fools for whoſe capacities it is peculiarly well ſuited. Every blockhead, if by chance he has underſtanding ſufficient to enable him to join ſyllables, may, by the peruſal of this volume, commence a philoſopher of the *reſpectable* claſs above mentioned. If the reader have a mind to become one of the *honourable* fraternity, he may read the work in queſtion, if not, we certainly would not adviſe him to waſte his time to ſo little purpoſe.

Frederic-ana, ou Recueil d'Anecdotes et Bon Mots de Frederic II. Roi de Pruſſe.

Frederic-ana, or a Collection of Anecdotes and Bon Mots of Frederic II. King of Pruſſia.

IN the beginning of this little volume a brief ſketch is given of the life of Frederic. The reſt conſiſts of anecdotes concerning him, with ſome verſes in his praiſe. The anecdotes and bon mots, though in ſome inſtances ingenious enough, yet are generally of ſo licentious a nature as cannot fail to have a pernicious effect upon the principles and morals of thoſe who are not guarded againſt attacks of that ſort. The poiſon is more widely diffuſed by the form in which the work is publiſhed, while the celebrity of the name of Frederic attaches a degree of importance and intereſt to every thing that relates to him. The ſame remark applies to another work of the ſame kind, the Voltaire-ana, which gives a brief account of the Life of Voltaire, and ſubjoins his more remarkable bon mots. The fame of that wri-

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ter has excited an uncommon degree of intereſt reſpecting every thing relative to him. The witticiſms are ingenious, but this very circumſtance renders the freedom and licentiouſneſs of the principles which they frequently diſplay ſo much the more dangerous. One great cauſe, and perhaps effect, of the extraordinary corruption of morals in France, is the number of works of this ſort which have iſſued from the preſs of that country, with the names of thoſe whoſe celebrity have naturally a tendency to give weight and authority to their moſt trifling actions and words. Thoſe, therefore, who contribute to the diffuſion of ſuch pernicious works, ought to be reprobated as the peſts of ſociety, and the foes of mankind.

Revoluti-ana, ou Anecdotes, Epigrammes, et Saillies, relatives a la Revolution.

Revoluti-ana, or Anecdotes, Epigrams, and Bon Mots, relative to the Revolution.

THIS is a trifle rather of a higher kind than thoſe which generally appear with the deſignation of *ana*. The firſt part is an allegory relative to the origin of the Revolution, which is deſcribed as the daughter of *Diſcontent*, and her mother *Intrigue*, who brought her forth under the walls of a fortreſs, as repreſented in the frontiſpiece. The actions of *Dame* Revolution are then deſcribed, which are a ſummary of the horrid crimes to which the Revolution gave occaſion, with her baniſhment by Buonaparté. Then follows an extravagant encomium upon the firſt Conſul, in the uſual ſtyle of the French writers of the day. The moſt remarkable *bon mots* connected with the Revolution are next detailed, and, laſt of all, comes a ſatire of ſome merit, entitled the *Maſques*, upon thoſe who aſſume characters to which they have no pretenſions. Interſperſed are ſome little pieces of ſatirical poetry, not without point.

In the year 1790, thoſe who wiſhed to temporiſe drew up for themſelves the following ingenious creed.

To the new law——I wiſh to be faithful.
I am hoſtile in my ſoul——To the old government.
As an article of faith——I believe the new law.
I believe that which it blames——As oppoſed to every thing good.
God grant you peace——Gentlemen democrats.
Abandoned nobility——May you go to the devil!
Confuſion ever ſeize——All the ariſtocrats.
The members of the Aſſembly——Are the only men of judgment.

This might be read ſo as to apply to either party, and the compoſers conſidered themſelves as ſecure of favour and protection, which ever ſhould at laſt prove victorious.

Bonaparti-ana; ou, Recueil des Reponſes ingenieuſes ou ſublimes, Actions heroiques, et Faits memorables de Bonaparté.

Bonaparti-ana; or, ingenious and ſublime Sayings, heroic Actions, and memorable Deeds of Bonaparté.

THIS little work contains a brief account of the moſt remarkable actions of Bonaparté, during the laſt war; his diſcourſes to his army; to the Turks in Egypt; his correſpondence with the Pope; together with the moſt remarkable acts of his government ſince he has been advanced to the Conſulſhip. It alſo contains ſeveral of thoſe poems compoſed in his praiſe, on different occaſions. Little need be ſaid of it. —— It abounds with that fulſome adulation which has of late been ſo liberally poured upon the Firſt Conſul.—It muſt be dull and unintereſting to every reader, except a Frenchman. In Paris it muſt, of courſe, for a time, be a favourite performance, as is ſufficiently proved by its having already paſſed through three editions.

Molieri-ana, Biari-ana, Fontaini-ana, Pironi-ana, Fontenelli-ana, Linguети-ana; Comedi-ana, Aſini-ana, &c. &c.

THE immenſe numbers of *literary* productions, with titles terminating in *ana*, which daily iſſue from the Pariſian preſs, ſufficiently demonſtrate the high eſtimation in which they are held; and afford an additional proof of the acute genius and the correct and refined taſte of our elegant neighbours. Philoſophy, poetry, theology, the belles lettres, and, in ſhort, ſcience and literature in every branch, which formerly lay ſcattered in a thouſand volumes, and required the greater part of a long life to attain perfection in any one of them, are all purported to be contained eſſentially and ſubſtantially in an *infra* duodecimo volume of theſe *ana*; which one may peruſe in the courſe of a few hours. It has puzzled many to comprehend how France could produce ſuch a number of men who called themſelves philoſophers, but the fact which we have mentioned completely ſolves the difficulty; for who would not be a philoſopher, where philoſophy is ſo eaſily acquired. *We* certainly cannot boaſt of ſuch perfection, in the art of concentration, as our more enlightened neighbours; but, however, from the progreſs which we have already made, with proper perſeverance, we need not altogether deſpair.

In order to aſſiſt the labours of our countrymen in this laudable purſuit, we ſhall briefly explain, as far as thoſe living on this ſide the Britiſh Channel can pretend to explain, the proceſs by which the exquiſite morſels to which we have alluded are made up.

Several perſons are employed by the patrons of literature at Paris, to collect anecdotes, bon mots, jeſts, conundrums, epigrams, and ſo forth. When a ſufficient number of theſe are collected, they are fathered upon ſome eminent literary character, long dead, and

therefore

therefore not able to appear in his own vindication, and thus uſhered into the world. When the name of the perſon to whom they are aſcribed appears to give uncommon celebrity, and an extraordinary circulation to any of the *ana*, the real author or authors, with a laudable zeal to promote the public advantage, immediately uſher into the world another collection of *ana*, under the ſame name. Thus the Molierana having ſucceeded unuſually well, the Pariſians were exceedingly gratified by the appearance of a book entitled "*More* Molierana." We are inclined to flatter ourſelves that this ingenious device originated in our own iſland, with a ſagacious bookſeller mentioned by the *Spectator*. This man had publiſhed a work entitled "The laſt Sayings of Mr. Baxter," which took exceedingly well with the public. Reſolved to encourage the reigning taſte, he without delay ſet his journeymen to work, and produced another ingenious performance, entiled "More laſt Sayings of Mr. Baxter."—We have thought proper to mention this laſt circumſtance, leſt our countrymen ſhould be diſcouraged; and to ſhew that, with due perſeverance, they may in time equal, if not ſurpaſs, our enlightened neighbours in this ſpecies of ingenuity.

Another excellent purpoſe is ſerved by the laudable policy of ſending theſe *ana* into the world under the protection of great names. If it were otherwiſe, ſome preſumptuous people might have the effrontery to ſay, that theſe *ana* are not only in themſelves ſometimes profane and blaſphemous, but often, alſo, execrably dull; which might very much retard the excellent effects which they are calculated to produce. But when they appear ſheltered under an eminent name, beauties and entertainment *muſt* be found in them, by all thoſe who would have any pretenſions to a ſound judgment, a correct taſte, and enlightened mind.

Great names, however, cannot always be found for thoſe numerous works which it has become neceſſary to publiſh, in order to gratify the reigning rage for *ana:* a more general appellation is therefore ſometimes adopted, which has been found to anſwer the purpoſe extremely well. Hence the "Comedi-ana, or Wit of the Players;" a title that adds no little conſequence to the publication by which it is borne.

But that which has attained the greateſt degree of celebrity, and which we would moſt particularly recommend to the ſerious and patient attention of all thoſe who wiſh to ſhine in faſhionable ſociety, is the ingenious work entitled "Aſini-ana, or the Wit of the Day." This, we ſay again, we would moſt particularly recommend, becauſe it contains the very eſſence and marrow of the reſt; the author having, as he himſelf tells us in his preface, pored with the moſt unwearied aſſiduity upon the moſt eminent of the modern *ana*, as well as upon the moſt celebrated works, ancient and modern, in every branch of ſcience and literature, and extracted the moſt valuable parts. The Aſini-ana, therefore, may be conſidered as the *ne plus ultra* of philoſophy, logic, rhetoric, theology, poetry, hiſtory, and

every thing connected with learning and polite literature. Beſides all this, the work is not without juſt pretenſions to the prophetic character; for it predicted that in the month of July, after it was publiſhed, it would rain, and that the rain would be moiſt; both which predictions accurate obſervers have declared to have been verified by the event.

Such being the nature of the book, ſome have doubted of the propriety of the title; becauſe of the vulgar prejudice againſt the aſs; but this prejudice runs equally ſtrong againſt the owl, an animal which, it is well known, the ancients conſidered as the bird of Minerva, and ſages eſteemed as the juſt emblem of gravity and wiſdom. In ſhort, we may venture to aſſert, that no one ever read the book without being convinced that the title is extremely juſt and appropriate.

We would willingly enter into a diſplay of the advantages that muſt reſult from theſe *ana*, were we not aware how unequal we are to the taſk. As great cauſes naturally produce great effects, we may ſoon expect to perceive a wonderful reformation in the world. Well then might the author of the Aſini-ana ſay, in the exultation of his heart, after looking upon the reſult of his glorious labours,

Exegi monumentum ære perennius.

Voyage en Grèce, de Xavier Scrofani, Sicilien, fait en 1794 *et* 1795; *traduit de l'italien*, par J. F. C. Blanvillain, traducteur de Paul et Virginie.

Travels in Greece, by Xavier Scrofani, a Sicilian, performed in the Years 1794 *and* 1795; *tranſlated from the Italian*, by J. F. C. Blanvillain, tranſlator of Paul and Virginia.

THE author of this work, in the year 1793, had publiſhed, at Venice, a Courſe of Agriculture, an Eſſay upon the general Commerce of the Nations of Europe, a View of the Commerce of Sicily, with ſeveral other intereſting works upon political œconomy. His journey into Greece was undertaken under the patronage of the ancient government of Venice, principally with the view of aſcertaining the ſtate of agriculture and commerce in the *ci-devant* Venetian Iſlands, in the Lower Romelia, and in the Morea. The political changes that took place, with regard to Venice, ſoon after the departure of our author, deprived him of the aſſiſtance and encouragement in the proſecution of his labours, which he had at firſt reckoned upon. The work under conſideration, therefore, forms only part of the original plan. The firſt two volumes comprehend the letters which he wrote to his friend; naturally characterized by that enthuſiaſtic warmth which few could reſiſt when wandering over thoſe countries and cities that make ſo celebrated a figure in the annals of antiquity. The third volume contains a view of the commerce and agriculture of the Morea, of Corfu, &c. &c. with tables of the annual

nual importations and exportations of theſe countries, and a particular account of the culture of olives, of the Corinthian grape, tobacco, &c. In a future work the author intends to complete his plan, by giving a view of the commerce of Conſtantinople, of the Black Sea, of the Leſſer Aſia, as far as Alexandria, and, in one word, of the whole Levant, where he remained a conſiderable time.

So many publications have appeared under the title of Travels in Greece, that little new can be expected on the ſubject. The author himſelf was ſenſible of this circumſtance, and therefore has recourſe to the old apology "the requeſt of friends," for whom alone the letters under conſideration are ſaid to be intended. The work, however, required no ſuch apology. Even by thoſe who may have traced the ſame ground, with the many able writers who have treated this ſubject, particularly the celebrated Abbé Barthelemi, the preſent work may be read with conſiderable intereſt. The letters are written with a fire ſeldom to be found in Italian writers, the deſcriptions are often eloquent and highly coloured, while the conſtant references to the moſt remarkable paſſages of ancient hiſtory, produce no ſlight degree of intereſt and pleaſure. Our author gives a deſcription of the manners, religion, ſuperſtitions, and government of the Turks, together with an account of the oppreſſion which they exerciſe over the Greeks. The whole is interſperſed with a variety of intereſting anecdotes illuſtrative of the ſubjects treated The radical defects and feebleneſs of the Turkiſh government, the ſhameful corruption, rapaciouſneſs, and deſpotiſm of the rulers, with the abject ſlavery of the people, are ſubjects upon which hardly any are at this day in want of information. The manners and character of the Turks have already been ſo often deſcribed, that nothing new can be given on that head. The following extract, however, though referring to a Turkiſh notion univerſally known, is of importance on account of the reflection of the author with which it concludes.

"The reſpect which the Turks pay to ideots riſes even to adoration, becauſe they conſider them as perſons inſpired. They treat theſe unfortunate perſons with the moſt attentive care, the moſt compaſſionate charity. None dare contradict them or refuſe their requeſts. Every houſe is open to them. They diſpoſe of the table of the Grand Vizier, of the Muphti, and even of the Grand Signior himſelf. Woe to him who inſults or injures them! They walk the ſtreets with the ſame liberty as if in full poſſeſſion of their reaſon From this circumſtance it ariſes that there are *very few* ideots in Turkey, and that even theſe few *ſeldom* or *never* become furious or dangerous. I am perſuaded (continues our author) that if the madhouſes among us were ſuppreſſed, and madmen treated with more mildneſs and attention, their numbers would ſoon very conſiderably diminiſh."

Upon the whole, though this work contain little matter that had not been before treated by other writers, yet it muſt be read with that pleaſure and inſtruction which hardly any work which treats of Greece can fail to communicate. The details upon the agriculture, commerce, and induſtry of the Morea, muſt be particularly intereſting to the merchant, the farmer, and the œconomiſt.

Tableau

Tableau de L'Eſpagne Moderne. Par J. F. Bourgoing, Envoyé Extraordinaire de la Republique Françaiſe en Suede, ci-devant Miniſtre Plenipotentiaire à la Cour de Madrid, aſſocié Correſpondant de l'Inſtitut Nationale. Troiſieme Edition, corrigée et conſiderablement augmentee. 3 tom. A Paris. Chez Levrault freres. 1803.

Picture of Modern Spain. By J. F. Bourgoing, Envoy-Extraordinary from the French Republic in Sweden, formerly Miniſter Plenipotentiary at the Court of Madrid, and correſponding Aſſociate of the National Inſtitute. Third Edition, corrected and conſiderably enlarged.

"THOSE," ſays the author of this work in his Preface, "who read books of travels merely to be amuſed, or with the hope of finding ſomething wonderful and ſurpriſing, will hardly think it worth their while to turn over the pages of this." We aſſure M. Bourgoing we neither ſought amuſement nor wonders in the contents of his performance, but read it with that cautionary motive which has all along actuated us in our review of French publications, more eſpecially thoſe of the nature of his work; a motive which we conſider as conſtituting a very important part of our duty as reviewers, by timely detection and oppoſition to prevent, as far as our cenſure and objections can avail, the diffuſion and adoption of revolutionary ſentiment, and the dangerous dogmata of modern philoſophy, with which the pages of the French writers of the preſent day are thickly ſtrewn. A general outcry againſt the *prejudices* of nations, by which are uſually meant the ſanctioned eſtabliſhments of ages; an affected commiſeration of the wretched obſtinacy of a people who are contented to remain in tranquil preſervation of cuſtoms and laws which the wiſdom and experience of their forefathers framed and confirmed, and which their own convictions have induced them to adopt and apply, as uſeful and advantageous; an indiſcriminate charge of deſpotiſm againſt every firm and vigorous government, every corrective of popular abuſe and vulgar intemperance of opinion or conduct, every preventive of miſchievous reſult from either—make up the common tone of all travelling philoſophiſts, among whom the revolutionized Gauls are anxious to rank the foremoſt. We confeſs that we have not taken up M. Bourgoing's Picture of Modern Spain without ſome ſuſpicions of his being of the number, nor are our ſuſpicions in any degree leſſened by reading his political and literary titles. He was *ci-devant miniſter plenipotentiary at the Court of Madrid.* He is now a republican envoy extraordinary in Sweden, and a correſpondent of the National Inſtitute. He tells us in his Preface that—

"He had his reaſons for not publiſhing the edition of 1789 with his name, but that now theſe reaſons no longer exiſt;—that he ſince that time has twice travelled into Spain, and for upwards of a year reſided in that country

country in an official capacity. He made uſe of this opportunity to collect more recent and more accurate opinions upon various ſubjects; and hence the preſent edition, he ſays, will be found to contain many things which the former did not. He now openly avows himſelf as the author of the Picture of Spain, and hopes that from ſuch avowal his work will derive an additional claim to the confidence of his readers. Leſs reſerved in the declaration of his opinions than heretofore, he profeſſes now to ſpeak out, as he conceives it is the duty of every writer to do who would ſecure the eſteem of thoſe for whom he writes.

Noting the period when this gentleman gave his amended edition to the public, as no longer conſidering himſelf under any reſtraint of opinion, and recollecting the ſituation of France and Spain at that period, and how many new, though, perhaps, not "more accurate," opinions it has given birth to, we find our vigilance excited, and we ſhall not leave Monſ. B.'s third impreſſion of his "Picture" before we have thoroughly examined every feature of it. In his Preface he, with the proverbial vanity of his nation, remarks, that moſt of thoſe travellers who have publiſhed deſcriptions of Spain have failed in their object;—our three countrymen, Twiſs, Swinburn, and Townſhend are mentioned in ſlight terms, the firſt, as unſucceſsful; the ſecond, juſt as ſucceſsful as he deſerved; and the other, as haſty in his concluſions and impoſing on the credulity of his readers. Two of his own countrymen, Citoyen Chantereau and the author of "Figaro's Journey," are repreſented, the firſt, as writing in a looſe ſtyle, and more intent upon giving lively deſcriptions than adhering ſtrictly to accuracy of fact; and the other, as having received the *honours* of ſuppreſſion from the Spaniſh government, in conſequence of its vehement ſtrain of ſatire: yet the former of theſe, he obſerves, may be read with intereſt and advantage, and the latter, he mentions as likely to pleaſe thoſe who conceive raillery to be licenſed to ſay any thing. Whence we gather that a Frenchman may pleaſe his fancy at the expence of truth, and be intereſting and inſtructive to his readers; but an Engliſhman for doing the ſame thing is to be accuſed of impoſing upon the credulity of the public.—A French free-thinker alſo may be allowed to glory in the ſuppreſſion of his work, while a candid and liberal Engliſhman is to have his characterized as meeting with as much ſucceſs as it deſerved. M. Bourgoing then aſſures us, that the main object of his performance is to be juſt and impartial; and that he may neither offend the nation whoſe picture he draws, nor violate the truth, he ſtudies to avoid inſipid eulogium on the one hand, and ſevere ſatire on the other; yet at the ſame time valiantly ſets out with declaring, "That he will brave the danger of deviating on either ſide, being convinced that he who ſtrives to ſecure the ſuffrages of all parties deſerves the ſupport of none." All which amounts to little ſhort of this, that he will trifle with or violate truth, that he will impoſe upon the credulity of his readers or ſet facts before them as they really are; that he will praiſe or abuſe according to his own

fancy

fancy and conception, but, notwithſtanding, he will be juſt and impartial. This is true Gallic conſiſtency: we ſhall find means, perhaps, of expoſing it in the delineation of his picture; meanwhile, we ſhall give a ſketch of the frame in which the picture is placed. The author enters Spain by Bayonne, whence he proceeds to Madrid, branching off from the direct route wherever any thing worthy of notice demands his attention. Arrived in the capital, he makes his obſervations upon the government, cuſtoms, and manners of the Spaniſh nation. Hence he goes forward to the ſouthern parts of the kingdom, returns to the capital, viſits the ſurrounding provinces, &c. and returns into France by the kingdoms of Valentia and Catalonia.

The firſt volume conſiſts of thirteen chapters; we will give a ſlight ſketch of each, in order that none of our author's juſt or unjuſt, partial or impartial, obſervations may eſcape us. An account of the carriages, inns, and roads; a ſuccinct deſcription of the lordſhip of Biſcay; remarks upon the freedom, privileges, and patriotiſm of its natives, with ſome mention of its chief towns, make up the firſt chapter. Here we find the following ſketch of the political character of the Spaniſh miniſter, M. de Florida Blanca.

"This miniſter," ſays our author, "might have proved himſelf an invaluable friend to his country, poſſeſſed as he was of authority almoſt unlimited in its nature, but he was ever irreſolute and indeciſive. From the year 1777 to 1789, he was not ſo conſtant a friend to our alliance as he profeſſed to be. His iraſcible temper and national jealouſy were more than once productive of injurious conſequences to our intereſts; and, at laſt, he became one of the moſt violent oppoſers of our revolution, nor was it his fault that it was not ſtifled in its earlieſt ſtage."

In our humble opinion this indeciſive miniſter, by which epithet we conclude his circumſpection is miſrepreſented, proved himſelf a much greater friend to his country, than even the arrogant and poſitive Prince of Peace has done, by ſo liberally laying aſide that national jealouſy which is often requiſite to guard two neighbouring powers from mutual encroachments, and to preſerve the independence of both entire. Had the former continued in power, the monarchy of Spain had never become the ſport of a republican premier, nor had the nation been degraded into a dependent province of France, and its alien uſurper; but to prove his impartiality, M. Bourgoing gives the Ex-miniſter much credit for his care of the public roads, although he finds himſelf bound as a republican to blame his cautious adminiſtration of the public affairs. He then abruptly breaks out into the following crude declamation upon the alliance of courts.

"Theſe," ſays he, "are as tranſient and uncertain as the vagaries by which they are induced to form or break them. Family intereſts, ſtill more abſurd, influence the greateſt part of their deciſions. A popular government, when well fitted together in all its component parts, is never actuated but by the moſt powerful motives. The intrigue, the inſignificance of etiquette,

etiquette, the little aims of vanity, have no effect upon the reſolves of ſuch a government, and while many ſources of diſpute are thus got rid of, its reſponſibility ſecures it from the inconſiderate levity of caprice. It does not diſſemble its ſenſe of injury, but it ſeeks to revenge thoſe only which are of the moſt ſerious import. And, I am of opinion, that when all things are conſidered, it is more to the advantage of a monarchical cabinet to be connected with ſuch a government, than with one whoſe form approaches nearer to its own, but whoſe alliance is leſs to be depended upon, and more likely to implicate it in difficulty. Thus it is not the perſonal likeneſs, but ſimilarity of character which preſerves the harmony of a married couple."

We verily think that Monſ. B. has here forgotten his juſtice of remark which he promiſed us at ſetting out. If we rightly comprehend the component parts, or rather ſeparate principles, of his popular government, we think we ſee much leſs dependance to be placed upon it, much more intrigue, and that of a lower kind, much more caprice, much more impetuoſity, much leſs permanency, much more inveterate purſuit after revenge, much more danger in its connection, than we have been able to trace, either in the hiſtory of nations, or in our own experience throughout the conduct of monarchical ſtates. But what does the example of Spain, in its preſent ſituation, enforce? A very impreſſive inſtance of the evil conſequences of ſuch an unnatural coalition, and a very ſerious warning to every prince or people that may feel diſpoſed to form a ſimilar connection. Look at her relative ſituation as a nation—her independence is gone, or, at leaſt, broken with the family compact, which enabled her to maintain an importance in the world that now ſhe has no pretenſion to. Her throne is degraded by its being the footſtool to the Uſurper of that of the Bourbons—her government is neither that of the monarch nor the people, but of an oligarchical cabinet, overawed by the republican dictates of a foreign adventurer—the military tyrant of Frenchmen. What Spain has gained by the alliance of France, under its preſent deſpotic form of government, ſo falſely called popular, let her humbled proweſs declare. What ſhe has loſt by rejecting the alliance of this country, let her impoveriſhed commerce ſhew. And as to the account of difficulty, we cannot help thinking that her monſtrous connection with the regicide cabinet of France determined the balance greatly to her diſadvantage.

The author cloſes his firſt chapter with a political ſketch of Biſcay, which he has given in the true ſpirit of what he calls a "lover of liberty and political economy." Theſe are vague terms, and were we to apply them according to his apparent acceptation of them, we muſt ſubſtitute republican arrogance for rational freedom, and vulgar abuſe of eſtabliſhed ſyſtems for pertinent remark. In our next we ſhall continue our enquiry into the author's political ſentiments. The narrative of his travels in our opinion furniſhes no other repreſentation of the manners and cuſtoms of the Spaniards than what has been often and better given by our own countrymen. And as ſcarcely a ſingle

a ſingle page of this work is without ſome direct or indirect democratic reflection, we ſhall follow him chapter by chapter. Our time and limits will not now permit a farther extenſion of this article.

(To be continued.)

Conſiderations ſur l'Organiſation ſociale appliquées a l'état civil, politique, et militaire de la France et de l'Angleterre, a leur Mœurs leur Agriculture, leur Commerce et leur Finance a l'Epoque de la Paix d'Amiens. 3 tom. 8vo. A Paris. Chez Migneret. 1802.

Conſiderations on the Organiſation of Society applied to the Civil, Political, and Military State of France and England, to their Manners, Agriculture, Commerce, and Finance, at the date of the Peace of Amiens.

WE have here before us a work replete with good ſenſe and ingenious remark. The language in which it is written is temperate, the obſervations are for the moſt part candid and juſt, the information is conſiderable, and the character which the author gives of it, in his advertiſement, is ſtrictly true. "The principles of ſocial organization which it ſuggeſts are neither vainly theoretical, nor unfounded in practicability."

We learn from the author's note that it is the fruit of fifteen years obſervation in different parts of Europe, and we perceive in the work itſelf much teſtimony of a thinking mind and accurate judgment; indeed ſo very different is its ſtyle of expreſſion, its mode of treating the ſeveral ſubjects it comprehends, and ſo calm, yet ſo concluſive, are the deductions, that we regard it as a prodigy of the Pariſian preſs; for we much ſuſpect that no philoſophiſing republican can lay claim to the excellent matter contained in theſe three volumes. There is throughout an evident progreſs of thought which conſiſts only with deliberate reflection. A plain but effective ratiocination is diſplayed in every part, and truth is ſpoken with the deciſive tone of experience and conviction. Not the impetuoſity of innovation, but the ſteadineſs of enquiry meets us in every line, and we can read the motto

Quid verum atque decens curo et rogo et omnis in hoc ſum,

whatever page we turn over.

We would truſt that the gratification we have ſo unexpectedly received from the French preſs in this work does not induce us to expreſs our approbation in any unwarrantable exceſs. Surprized as we may be we will endeavour to prove that our judgment cooperates with our feelings, by laying before our readers ſome extracts from theſe "Conſiderations."

Firſt, however, we will copy the author's Table of Contents, which will ſufficiently mark out the plan of the work.

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The firſt volume contains—the Introduction, conſiſting of ſeventy-ſix pages of judicious and ſenſible remarks on the primary ſources of ſociety, and the original and progreſſive ſtate of the French nation, from the eſtabliſhment of the Franks to the preſent period; this the author concludes with the following bold avowal.

"A celebrated writer* has aſſerted that 'the machine of any powerful ſtate never fixes itſelf ſo firmly, or ſettles into ſo ſecure an equilibrium, as after having ſuſtained any violent ſhock.' It is a very ſatisfying reflection, that according to this idea, grounded as it is in the experience of all ages, France is approaching that moment in which ſhe will be put in poſſeſſion of all thoſe advantages to the enjoyment of which Nature has almoſt in vain called her attention for ſo many centuries. Moreover, whatever be our deſtiny as a country, the author of this work deems it incumbent upon him to declare, that throughout the whole of his performance, truth has been the main object of his inquiry, and that he has purſued his ſearch with an ardour which the love of his country, and his attachment to freedom and humanity would naturally inſpire. If he has fallen into any error the deviation has been involuntary; and ſhould the effect of his labours be only to recal the remembrance of ſome maxims forgotten, or little underſtood, he ſhall think himſelf amply rewarded. He is well aware that his opinions do not coincide with thoſe of many of his readers, but although, perhaps, he muſt not hope to gain the approbation of all, he truſts that he ſhall not be conſidered as having no claim to a free declaration of his ſentiments in a country which is itſelf deſirous of being free, and he alſo conceives, that in the following paſſage, from Mably, he ſhall be permitted to juſtify himſelf.

"I ſhould feel great regret," ſays this writer, "were I to be eſteemed capable of regarding him as a criminal diſturber of the public peace who has courage enough not to flatter his country, and to expreſs a wiſh for ſuch changes in its government as would make it happy. When the ſentiments of truth bring puniſhment upon a writer, be aſſured the laws have been framed to ſuit the diſpoſition of men who find their account in keeping thoſe whom they govern in error, and who have the art to profit by public abuſes and general vices; ſuch laws prepare and announce the ruin of an empire."

This Frenchman's love of his country, and thirſt for freedom, if we are not very much miſtaken, indeed, are of the old court; his claim to free diſcuſſion in a country *deſirous of being free*, and his quotation from Mably,† ſtrongly confirm our opinion. The 1ſt chapter treats of the origin of ſocieties in general; the 2d, of legiſlation; the 3d, of government; the 4th, of religion; the 5th, of the adminiſtration of juſtice and meaſures of police; the 6th, of public force; the 7th, of public inſtruction; and the 8th, of manners. Theſe conſtitute the firſt volume. The ſecond volume contains ſeven chapters, on the ſubjects of agriculture, arts, manufactures, and

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" * La Harpe's Eulogium of Charles the Fifth.

† Principes des Loix.

luxury,

luxury, colonies, fiſheries, the productions of the mineral kingdom, commerce, and population. The third volume comprehends finance, public works, mendicity, hoſpitals and priſons, confiſcations, proſcriptions and arbitrary trials, national feaſts, the liberty of the preſs, and political relations with other powers, and concludes with a general recapitulation and ſummary.

The firſt chapter, on the origin of ſocieties in general, is written with much acuteneſs and diſcriminating reflection; it ſets the queſtion of liberty and equality in a very ſatisfactory light. The following idea is juſt; it is contained in a note at the concluſion of the chapter.

"Liberty is the right of doing all things which injure not another.—This right equally obtains in a ſtate of ſociety as in a ſtate of nature, for in both juſtice as well as reaſon forbids doing any injury to another.

"As for equality, it has been modified and perfected in the ſocial ſtate. Men in an uncivilized ſtate knew no other difference than that which reſulted from ſuperiority of force, addreſs, or courage, but as this is a difference which ſubſiſts among all individuals alike, it follows, that in ſuch circumſtances abſolute equality does not exiſt. In ſociety, on the contrary, it is neceſſary that this ſuperiority of force, addreſs, and courage, ſhould exiſt to prevent the weak from being oppreſſed. Equality, therefore, conſiſts in that which the law puniſhes or rewards equally, and as laws ought to be framed for no other purpoſe than the furtherance of public and individual benefit, we may come to this concluſion, that free men are equal, and that their actions ought to proceed from the laws alone, notwithſtanding the different claims and privileges which obtain in the ſocial ſtate, and without which it would be impoſſible to ſupport the cauſe of freedom."

In the chapter on legiſlation we meet with the following ingenious critique.

"J. J. Rouſſeau," ſays our author, "defined law by ſaying that it is the expreſſion of the general choice; and Monteſquieu, that it is a conſequence neceſſarily reſulting from the nature of things. The firſt of theſe definitions is weak and vague, for it is poſſible that the general choice may counteract fundamental truths at the very inſtant that it declares itſelf, and thence this act of general choice retains not a ſingle character which is neceſſary to conſtitute the utility and the firmneſs of the laws. Monteſquieu is more exact, but too abſtract in his definition, and leaves too wide a field open for the exerciſe of the fancy. Few people are capable of comprehending all the various relations of things; but there are more ſimple means to direct the legiſlator, and to diſcover what is meant by this word law.—'Law is an act of legiſlative power, evidently founded upon firſt principles, that is, upon the nature of things; and ſo applied to public and individual intereſt, that it is regarded as a declaration of the public and individual choice. When law poſſeſſes not theſe characteriſtics it cannot be regarded as any thing elſe but the fruit of ignorance or of oppreſſion: its effect becomes injurious inſtead of uſeful, and no obedience is due to it. But as this ſentiment, when wrongly applied, may, in various circumſtances, tend to ſpirit up the governed againſt their rulers, it is expedient that the legiſlative power ſhould be ſo conſtituted that it can make no other than good laws,

laws, and the executive power, at the ſame time, reſtrained from violating them. Theſe are advantages which are not to be obtained by ſimple declarations called conſtitutions; but we are confident of poſſeſſing them when the political inſtitutions of a ſtate mutually balance and ſupport each other, by a combination of common intereſts, and when public bodies are formed which are particularly intereſted in the preſervation of the conſtitution, and of ſufficient authority and influence to inſiſt upon its obſervance."

The reader will perceive, in the foregoing, much reaſoning which applies to a mixed monarchical form of government rather than to that tyrannical uſurpation under which France bends and groans at this moment. The true ſentiments of the writer, notwithſtanding the diſtant terms in which he has expreſſed them, are ſufficiently apparent to juſtify us in our ſuſpicion that he is either a returned emigrant thus anonymouſly ſtriving to rouſe the rational convictions of his countrymen, or that the work was written in this country and printed in Paris. This chapter, on legation, is valuable for its depth of reſearch and accuracy of deciſion, but we are more particularly gratified by the note ſubjoined to p. 101. It is rather long, but, as we conſider it peculiarly uſeful at the preſent moment, we ſhall tranſlate it into our Appendix, for the purpoſe of giving more currency to the pointed and pertinent obſervations which it contains.

"The Engliſh government," ſays our very reſpectable author, "is, in general, ſo ill underſtood in France, and the French revolutionary writers and orators have ſo greatly diſfigured it to our view, that any one judging from what he hears and reads only upon the faith of others, is convinced that this government is as arbitrary in its nature as thoſe of other parts of Europe, and that in Great Britain the ſovereign power is abſolute. 'Firſt, they tell us that the election of members of parliament is venal, that the mode of repreſentation is bad, becauſe it is an abſurd ſyſtem for an Univerſity, or a borough town, to have two or more repreſentatives while conſiderable cities have none.'

"They aſſert, alſo, 'that the two Houſes of Parliament are corrupted by the Court, and that the oppoſition party have no influence in the debates.'

"We are told 'that the ſuſpenſion of the Habeas Corpus Act, upon the ſingle demand of miniſters, in many circumſtances, annihilates the liberty of the ſubject, becauſe with ſuch power veſted in their hands they can throw whomſoever they will into priſon.'

"The preſſing of ſailors is repreſented as an abominable act of tyranny. That the king has all private and public property at his diſpoſal, in conſequence of parliament ſubmitting to the demands of miniſters for repeated taxes, the enormous amount of which, and of the national debt, gives the finiſh to the wretchedneſs of the people, and that the increaſe of the poor rates proves the daily increaſe of poor; and, finally, we are told that the freedom of the preſs is much trenched upon by miniſterial influence, and that all theſe cauſes co-operate in producing as a neceſſary conſequence a ſlaviſh dependence and wretchedneſs among the people.

"A few ſhort anſwers will demonſtrate to our inconſiderate writers, that what they conceive to be a ſeries of grievances, conſtitute, on the contrary, juſt ground for eulogy on the Britiſh conſtitution.

" First then, 'the elections are venal,' say they. It would certainly be a very great misfortune if the people had it generally in their power to make a bad choice and there existed no counterbalance to this presumed venality; but, as they cannot choose any other for their representatives than landholders, and the candidates cannot themselves expect to obtain any votes but in proportion to their talents for distinguishing themselves in the House of Commons, and as the hereditary right of peerage, as well as the prerogative of the Crown, temper and regulate the proceedings of those whom the people elect, it necessarily follows that the people cannot, in general, choose any other persons than such as are well known for their talents and their patriotic principles, and that if in the great number of elections there should happen to be some instances of bad or indifferent choice, they are not numerous enough to have any influence upon the general body of representation. Be it also observed, that in a government of landholders there must necessarily occur many occasions in which they are brought nearer to a level with the people in common, so that they contract a natural concern for the consideration and respect which are due to their constituents; nor does any thing produce a better effect upon their conduct, than the mode in which elections are carried on in England. On the one side every attention is paid to the electors in order to procure their votes, and the more expence the candidates incur to bring them over or to please them, the more are they made acquainted with their real importance. On the other hand, every elector discusses freely the conduct and the pretensions of the candidates—whilst the ministerial party, and the friends of opposition, strive, by every means in their power, to direct the public opinion towards their respective favourites, and whatever manœuvre or venality they may make use of in endeavouring to accomplish their purpose, it does not escape the observation of the people that their rights are at stake; and the representatives are conscious of those duties which they are expected to perform, well assured that if they once lose sight of them, they would never, in any future election, retain the least degree of popular influence.

" This, however, is not the case where men have a power of nominating persons who are not possessed of any real estate or property of any kind; they then make a sort of league of all those who have no possessions against those who have, and, as the majority is in the favour of the former, the most impetuous, and those who hold out the most democratical expectations to the multitude, will be alone the objects of public choice. Thus it appears that the venality of elections in England only proves the necessity which the candidates lie under of taking pains to obtain the suffrages of those they wish to represent, and that the common people in England have a degree of consequence attached to them, and wherever this consequence does not exist, they are not thought worth the pains of purchase.

" The mode of representation, it is also said, is bad in itself, because upon the face of things it appears absurd that a university or a borough town should have several representatives, whilst the most populous cities have not so much as one.

" It, doubtless, would be more regular if the representation of the country were established in exact proportion to the extent and population of the territory represented; and, indeed, it constituted the wish of a great many well disposed English reformists that this should be the case.

" But as in a free country innovations and changes of this nature cannot be safely had recourse to, but in a state of public tranquillity; and in order

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to avoid thoſe commotions which the ardour of opinion, and the influence of perſonal intereſts would naturally produce, at the ſame time holding it more prudent to retain for awhile ſome few irregularities in the fabric of ſociety, rather than to ſubvert its foundations by aiming at improvements, the wiſeſt among the politicians of England have rightly judged that the time for reform has not yet preſented itſelf. Beſides, it conſiſts with the principles of the Britiſh conſtitution, that the repreſentatives of a borough are thoſe of the nation alſo; and it is held as a maxim that they ought not to be guided by any other motives than ſuch as have a view to the general concern; and, indeed, the great number of public inſtitutions which demand their conſideration, prevent them from being confined to more local partialities. And after all what does it ſignify by whom we are repreſented, ſo as we be well repreſented.—Moreover, the general courſe of the national repreſentation in Great Britain has not varied, in the ſmalleſt degree, at any time, ever ſince the year 1688, and during that whole lapſe of time the intereſt of the nation, which muſt neceſſarily be made up of the intereſts of individuals, has been its uniform object.—Surely then the mode of repreſentation is not quite ſo faulty as it is thought to be by ſome.

" It is alſo urged that the two Houſes are corrupted by Court influence, and that the oppoſition cannot be of any weight or importance in parliament. This, in truth, is the favourite argument of all the adverſaries of the Britiſh conſtitution, and as it cannot be denied that places and other favours, of which the Crown has the diſpoſal, form one of the means by which its intereſts obtain the ſupport of a great number of the members of both Houſes, it is thence concluded that all their deliberations are alike corrupt. To make the abſurdity of this popular objection fully apparent, we muſt firſt inquire in what manner the legiſlative and executive authorities balance each other. It is very evident that the chief of every ſtate cannot govern it but in proportion to the ſupport which he receives from the ruling party, and without ſuch ſupport there could not be any uniformity of plan or action in the conduct of government, and inſtead of continuing the governing power it would be itſelf governed, and very ſoon overthrown by the exertions of individual intereſts.

" It is alſo equally certain, that whatever may be the probity and the integrity which we may ſuppoſe the members of the legiſlative body to poſſeſs, they cannot ceaſe to be men, and ſubject to human paſſions and weakneſſes, nor will their perſonal intereſt be altogether loſt ſight of even when no other intereſt but the public one ſhould excite their exertions; and at the ſame time if this intereſt does not attach them to the government they will be induced by it to act in oppoſition to it. It is, therefore, abſolutely requiſite, in order that the King may retain the government of his country in his own hands, that he ſhould be ſecure of a conſtant majority in the two Houſes of Parliament; and that ſuch a majority may be placed within his reach to preſerve the Crown from the ambition of the principal members of the legiſlative power, it becomes in all things requiſite that the throne ſhould have the diſpoſal of the public places and offices. We cannot but admit, however, that this power of diſpoſal, although neceſſary for the preſervation of the conſtitution, may grow into that corruption which, on the other hand, would bring ruin upon the kingdom, and annihilate the freedom of the country, were it not for that happy combination of theſe ſame individual intereſts which conſtitute and ſupport the oppoſition party. This party, ſo well known by its ſevere ſtrictures upon all the operations

of government, is generally compoſed of all thoſe men who by their characters, their opinions, or their jealouſies, are confeſſedly the opponents of miniſterial authority, or who endeavour to turn out miniſters that they themſelves may come into power. This party, ſo alluring by the popularity which it enjoys, by the ambition with which it fills the hopes of its partizans, and, in fine, by that ſentiment which is ſo natural to freemen, not to ſubmit to any other authority than their own, rouzes the patriotiſm of their countrymen, defends the public liberty, throws light upon the path of government by the continual contradiction which it exerciſes againſt the meaſures of miniſters, preſerves the tranquillity of the country, by aſſuring the nation of the preſervation of its rights, and not unfrequently opens the way to the promotion of thoſe who upon the anti-miniſterial benches have given proof of their abilities. Their writings, their ſpeeches, and their uſual exaggerations, have not, however, much influence upon the public mind ſo long as miniſters proceed within the limits of conſtitutional principles; but no ſooner do they begin to deviate, than the oppoſition, however ſmall, becomes the very ſame inſtant the predominant party, and miniſters conſtrained to yield to the force of public opinion, are immediately ſtripped of their influence over the majority in parliament, and of neceſſity give up their ſituations to the leaders of oppoſition, who inſtantly command the majority in both houſes.

"In order to be able to conceive by what means this quiet kind of revolution conduces to the public benefit, it muſt be recollected that in the Britiſh parliament there is found a third claſs, or party, conſiſting of independent members, who are generally country gentlemen, whoſe fortunes and habits of life keep them equally out of the reach of the intrigues of court, and the ſophiſtries of oppoſition. Theſe very reſpectable members uſually vote with miniſtry, that they may give a ſalutary ſupport to government, but no ſooner does the public opinion, the voice of the nation, or the warning of their own conſcience, point out to them that the meaſures of the miniſter are becoming injurious to the country at large, than they ſhew themſelves the firſt to withdraw their ſupport and concurrence from him, and this ſtep is quickly followed by the greater part of the miniſter's friends, becauſe this old majority, reſtrained by the irreverſible principles of the laws of the country, know that the Britiſh government cannot act in oppoſition to the wiſh of the nation.—From this mutual coincidence, this exalted accord of the polity of the ſtate and private intereſts, the members of the two houſes of the Britiſh parliament, whatever be their reſpective talents, their virtues, or their vices, or the party which they eſpouſe, are thus of neceſſity, as it were, forced to concur in the ſame purpoſe, and to conſult with equal earneſtneſs the weal of their country, and the preſervation of its liberties. If to theſe conſiderations be added, that of the king's inviolability in his perſon and privileges, his not being able to act but through the medium of the miniſters of his throne, the accountable reſponſibility to which all their actions are ſubject, their liability to be impeached, which for many abuſes of power they often have been, we ſhall be convinced that notwithſtanding the firſt principles of the conſtitution place the regal authority out of the reach of every attack, they prevent the rights of the people from being encroached upon, defended as they are by the vigilance of the oppoſition party, by the impartial public prints, and by continual appeals to the people to preſerve their liberty, and ſupport their rights and individual intereſts. The Engliſh have yet another ſafe-guard of their rights, namely, that inquiry made at the com-

commencement of every reign into the extent and exerciſe of the prerogative of the Crown during the reign preceding, by the means of which inveſtigation the people are enabled to determine whether the king's prerogative has been kept within conſtitutional limits, and what meaſures muſt be taken to prevent any future encroachments; and this admirable eſtabliſhed rule in affording additional ſecurity for the preſervation of the liberties of the nation, leaves every agent and acting power in the ſituation which the conſtitution allots them. Nothing, therefore, can be ſo ill-grounded as the aſſertion, that the regal power in England is arbitrary, ſince it cannot do a ſingle thing without the concurrence of miniſters, who are reſponſible for all they do, nor can they proceed to take any ſtep without the upport of the majority in both houſes, neither can they retain this majority unleſs they ſtrictly fulfil the duties of their office.

"But we are next aſked, Does not the ſuſpenſion of the Habeas Corpus Act give a mortal blow to the freedom of the country, ſince by the means of ſuch ſuſpenſion miniſters are empowered to cauſe private perſons to be arreſted and thrown into priſon, only by iſſuing their ſimple order to that effect? There would be no anſwering this in the negative, were it not very well known to every one, that at all times, in all countries, ſuch very critical periods occur whom probable effects cannot be provided againſt but by extraordinary meaſures, as they expoſe the common ſafety to danger, and, therefore, require ſuch ſteps to be taken as are prompt and deciſive.—The Greeks and the Romans, and different governments, in more recent times, have ſometimes found it requiſite, under certain circumſtances, to have recourſe to arbitrary means, and in the titles of generals, dictators, captains general, &c. have inveſted with abſolute power men diſtinguiſhed for their abilities, or for their perſeverance whenever any danger ſeemed to threaten the exiſtence of the conſtitution; and they conſidered themſelves as ſufficiently happy if theſe dangerous leaders after having put a ſtop to the evil did not produce a greater, by retaining and abuſing the power they had been inveſted with. To avoid which bad conſequence, and to prevent the conſtant continuance of ſuch unlimited authority, the Engliſh have recourſe to the expedient of ſuſpending the Habeas Corpus Act, by which ſuſpenſion a kind of dictatorſhip is affixed to the power of the Crown, and as the King muſt neceſſarily be more intereſted than any perſon in his dominions in the preſervation of the public peace, and is placed in too elevated a ſituation to be moved with private pique or perſonal hatred, or any other narrow-minded motive, it certainly is much better to entruſt him with this power than to conſign it to the management of any ſingle individual among his ſubjects, or to any parties of men poſſeſſing power or influence, or who would be likely to make the moſt of theſe opportunities. True it is, that during the whole time of this ſuſpenſion miniſters have a power to impriſon every perſon whoſe public conduct appears to be regulated with any miſchievous deſign; but, beſides that theſe priſoners are detained under certain regulations which ſufficiently teſtify that government knows how to reſpect their perſons, even when it appears expedient to take harſh meaſures againſt them, miniſters are bound to produce a liſt of thoſe who are confined, and of the cauſes for their arreſt, to a committee of the Houſe of Commons, an obligation which completely prevents all unneceſſary violation of humanity and candid conſideration; whilſt, in the mean while, thoſe who are impriſoned are allowed, together with their parents and friends, to manifeſt their innocence to the world, through the medium

of the public prints; and the circumſtances which lead to the impriſonment muſt, of themſelves, be of a very ſerious nature, if the detained be not immediately admitted to bail and releaſed. Nothing then ſo little reſembles the arbitrary proceedings of other governments, than the conſequences of the ſuſpenſion of the Habeas Corpus Act; and it is well worth attention, that England has ſupported herſelf, under all her difficulties, by the moſt moderate meaſures, amid all the unheard of attempts made by the French Government to deſtroy her, whilſt that very Government was, in its turn, forced to make uſe of the moſt compulſory means to ſecure its own ſafety.

"Next, we are informed, that the preſſing of men for the navy is an abominable act of tyranny. Before this expedient is blamed it will be as well to conſider whether any better can be ſuggeſted, or whether that which other countries have recourſe to claims a ſuperiority over that which is adopted in this.

"The ſafety of the Britiſh empire depends upon her navy, her ſhips are her bulwarks and her ſtrong citadels; and as voluntary offers of ſervice, although more advantageous in that country than in any other, are not always ſufficient for the immediate manning of the different ſquadrons, it is ſometimes found neceſſary to take the men out of private ſhips by force, to employ them in the public ſervice of the ſtate: an expedient, which violent as it may at firſt appear, is much more compatible with civil liberty, than the modes of claſſing the people in France, and in almoſt all the other maritime countries in Europe, in which a ſailor has not ſo much as the opportunity given him of diſpoſing of his ſervices as he wiſhes. The regiſter in which he is enrolled, almoſt from his infancy, places him at once under the poſitive controul of navy agents. From which comparative conſideration, it appears, that the preſſing of ſailors, an action in itſelf but of ſhort continuance at any time, is far leſs inimical to the intereſts of ſeamen than ſome writers have conceived.

"It is likewiſe maintained that all public and private property is at the mercy of the Sovereign, in conſequence of the ready acquieſcence with which Parliament meet the demands of Miniſters for ſupplies, and the taxes which they levy to procure them.

"It certainly is true that the propoſal of taxes comes from the Miniſters of the Crown, as having in their poſſeſſion all the various clues of Government, and therefore more able to decide upon the amount of ſupplies required for the public expenditure; but as every demand made is regulated according to the expences of the year preceding; and all extraordinary ſums provided for by loan, miniſters alſo being obliged to lay before Parliament an exact account of all monies iſſued from the Treaſury, before they can move for freſh ſupplies, it neceſſarily follows that the Members as well as thoſe whom they repreſent, are alike enabled to decide on the nature of the ſituation of financier, with a perfect intelligence of every leading circumſtance attached to it; and that the Sovereign, who has not the power of diſpoſing of a ſa thing that belongs to his civil liſt, has not at his command the ſmalleſt portion of either public or private property.

Again, "the enormous amount of the national debt, and of the taxes in general, is ſaid to complete the diſtreſs of the Engliſh; and the increaſe of the poor-rates is an incontrovertible proof of the daily increaſe of poor.

"On

"On a firſt view, the national debt of England does really appear to be enormous; but when it is recollected that its progreſſive diminution is made certain by a continually increaſing ſinking fund; that every new loan carries with it the means of removing the burthen which it produces; that England, as it were, moves upon its own axis; that its trade, immenſe as it is, it not ſufficient to employ the general capital, and that the uſe which Government makes of the overplus is a ſecure inveſtment of ſtock; and when it is alſo conſidered that all the extraordinary expences which the nation is at, uniformly have for their object the augmentation of its own commerce and of that of its colonies, when I ſay theſe things are taken into conſideration, the national debt of England, ſo far from appearing to be an evil, is, on the contrary, beneficial to the nation; and, indeed it may be concluded that the greateſt misfortune which could happen to the Britiſh empire, would be the poſſibility, or the inclination, of paying off this debt at once, for then there would no longer exiſt any proportion between the circulating capital and the demands which the agriculture and the commerce of the country are continually making upon it; an event which could not fail to produce a lamentable alteration in the value of all commodities; and to drive the Engliſh to inveſt their property in foreign funds.

"The payment of the intereſt upon this enormous ſum does moſt certainly give riſe to a conſiderable augmentation of taxes; but it does not appear that the conſequent burthen is greater in England than in any other country. Indeed Mr. Gentz has irrefragably proved that their real proportion to the wealth of the nation is very ſmall; and as all theſe contributions are relative, and ſeldom, if ever, are impoſed otherwiſe than according to what each individual is able to bear, it may be confidently aſſerted that no where are taxes more eaſily ſupported than in England; an aſſertion which the progreſſive increaſe of national and private wealth every day demonſtrates.

"As to the poor-rates, doubtleſs their increaſe would be very ſtriking did we not know that it is the effect of the proſperous condition of the nation. This proſperity, by increaſing the conſumption of almoſt every commodity, and, at the ſame time bringing a great deal of money, or money's worth, into the hands of the opulent part of the nation, has produced a great riſe in the price of every neceſſary of life; whence it follows that the allowance to the poorer claſſes muſt be increaſed in proportion. The certainty of the aid which this affords, encourages the poor to marry, although, on the other hand, it may, perhaps, indulge idleneſs in ſome few inſtances. Another conſideration on this head, is, that war or various political modifications of treaties, &c. not unfrequently, very ſenſibly affects the ſale of certain Engliſh manufactures, the conſumption of which depends altogether on foreign demand; this is a cauſe which tends, among many other things, to increaſe the poor-rates. We admit that this tax may be regarded as a continual thorn in the ſide of Britiſh proſperity, and moſt ſeriouſly demands the attention of the legiſlature. In other countries the indigence of the common people is but little attended to; and very rarely is any tax impoſed for their relief; but in England it is never forgotten for a moment, that theſe poor ſubjects of the empire are men and Britons.

"Laſtly, it is objected that the liberty of the preſs is too much limited by miniſterial authority; and, in fine, that all theſe grievances which we

have been treating upon, muſt together neceſſarily tend to enſlave and impoveriſh the people.

"It is only neceſſary to read the Engliſh newspapers and the numerous pamphlets, that are every day iſſuing from the preſs, to be thoroughly convinced that in no country is the public opinion, or that of individuals, expreſſed with more freedom upon every ſubject; and that the influence and authority of men in power, are kept in conſtant reſtraint by this very ſalutary curb upon them. It is true, calumny cannot purſue its object without being liable to a legal proſecution; but it is well-known how impartially the Britiſh tribunals decide on every cauſe, and that neither rank nor fortune can bias an Engliſh jury.

"That liberty of the preſs, the impregnable rampart of public liberty and civil freedom, and without which neither can long exiſt, is enjoyed in England to the full extent in which it ought to be *tolerated*. It is the corner ſtone of the conſtitution; it is the nation's guarantee in all thoſe privileges which its polity provides, and which have rendered Britons a people more free and opulent than any other under Heaven. May the bleſſings they enjoy be impreſſed upon the convictions of all men, and ſecure the preſervation of a form of government which has not its parallel in the univerſe; and which has alone given to human nature ideas of liberty and proſperous power, in all things compatible with the ſocial ſtate of man. May all countries at length attain the ſame point of national felicity as Great Britain enjoys, by adopting thoſe of her principles of Government, and her ſtatutes, which can be adapted to their reſpective local ſituations; and, finally, may this happy empire never abuſe the wealth and power that belong to her, but continue to afford the world an undeviating example of moderation, patriotiſm, induſtry, and moral conduct."

To the prayer of this very honeſt and truth-ſpeaking Frenchman, we moſt cordially ſay—Amen. We have inſerted the whole of his honourable teſtimony, that we may ſhame thoſe crafty and turbulent natives of our ſoil who ſo diſingenuouſly ſeek to depreciate and to deſtroy the ſatisfactions of their countrymen; and, at the ſame time, we are not without hope that this ſenſible expoſure of their cavillings will teach the wavering to hold faſt the good they enjoy; and not cloud that ſunſhine, in which they flouriſh, with morbid diſcontent and ſullen rejection of popular comforts.

In the chapters on government and religion, there are many very uſeful and appropriate reflections on the preſent ſtate of the author's country. He certainly writes without fear, becauſe he ſpeaks the truth boldly, wherever exiſting circumſtances require it. But in the firſt note to the chapter on religion, we think he has ſuffered his feelings to get the better of his judgment, and has himſelf been blinded by the time-ſerving ſimulation of a wily tyrant. "Since this chapter was written, religion has been re-eſtabliſhed in France, by the meaſures of the Firſt Conſul, and through the anxious ſolicitude of the *head of the church*." We are happy to perceive this diſtinction, although we do not admit the pre-eminence; but at all events the author has made a better diſpoſal of the keys of the ſanctuary than if he had conſigned them to the hands of a wretch ſtained with repeated murders

murders and foul uſurpation; yet we are aware the diſtinction, in itſelf, is but a bare nominal, for the forbearance of a deſpot, or the tolerance of his regicide compeers, are not to be relied on with unſuſpecting confidence. The wolf may, for a while, ſuffer others to feed the flock, but when he pleaſes he will devour them.

"May glory and grateful acknowledgement ever await thoſe who have reſtored to us the faith of our forefathers, that religion which comprizes the moſt neceſſary inſtruction, and the moſt effectual conſolation. The plan which has been adopted for the execution of this important meaſure has been framed with conſummate wiſdom, the ſpirit of union and peace has perfected every part of that arrangement which has given ſo complete a triumph to the cauſe of religion; a juſt toleration of the Proteſtant perſuaſion has convinced its members that perſecution no longer exiſts in France, either againſt them or ourſelves; and that Frenchmen are all alike deſirous of being united in the faith of the goſpel. All that is now required is to eſtabliſh this reſtoration by every auxiliary expedient; and from this conſideration it is that we have made no alteration in the ſentiments contained in this chapter, under the hope that they may be found uſeful towards the promotion of ſo beneficial a cauſe."

The author felt himſelf happy at the idea that he could once more, without fear of martyrdom by the guillotine, worſhip his God in the land of his fathers, in the long eſtabliſhed principles of the national faith; and, as is very natural, ſuffered the gratification which his heart experienced, to abſorb every idea or apprehenſion that the ſource of it was not equally pure, or the continuance of it certain. In the moment of joy we do not eaſily permit the intruſion of ſombre preſentiment, or of ſerious reflection, otherwiſe we are of opinion that this warmth of ſelf-gratulation had been, in ſome degree, chilled by the conviction, which every man of thought muſt feel, that the Corſican, by this temporiſing reſtoration of the national worſhip, had nothing ſo little in view as the glory of God, or the comfort of thoſe whom he has bent to his iron yoke; and, that the ſame convenience which he conſulted by this incipient ſhew of tolerance, he will not permit to be in the ſlighteſt degree intruded upon when once the continuance of the licence he has granted becomes inimical to the intereſts of his deſpotiſm. Nor can any thing be ſo improbable as to ſuppoſe that ſincerity can dwell for a moment in the heart of a man (and that man inveſted with every power of enforcing obedience to his guilty caprice), who has broken, unheſitatingly, through every reſtriction which religion inſiſts on; in tolerating the exiſtence, therefore, of public worſhip, he reſerves to himſelf the right of violating every ſacred obligation of its fundamental principles. How far glory is to be aſcribed to him for the reſtoration of a religious faith, who has, in the face of the world, blaſphemed and denied the author of it; or how far confidence is to be placed by the miniſters of that faith in *his* favour, who has profeſſed himſelf a Turk and infidel, as beſt ſuited his ambitious views of ſelf-aggrandiſement, by murder and

pillage,

pillage, let the common ſenſe of every man, and the common connections of cauſes and effects determine.

The remarks on religion which this chapter contains, are certainly judicious; but we doubt the author muſt not expect ſuch pure principles as he lays down, to be included in the ſelfiſh ſyſtem of government which Bonaparte ſeems reſolved, at all events, to uphold, ſo long as the vengeance of France ſleeps. We ſhall, for the preſent, take our leave of this work, but ſhall reſume our obſervations and extracts in our next review, the length of the note we have inſerted having obliged us to exceed the limits we uſually allow to our reſpective reviews of foreign publications; for as we now confine them to the Appendix, we are deſirous of including, in each number, as many as we well can, with juſtice to their authors and to our readers.

Lettre de Charles Villiers a George Cuvier, de l'Inſtitut National de France, ſur une nouvelle Theorie du Cerveau, par le Docteur Gall; ce Viſcere etant conſidéré comme l'Organ immédiat des Facultés Morales. A Metz, chez Collignon; et ſe trouve a Paris, chez Levrault, Freres.

Letter from Charles Villiers to George Cuvier, of the National Inſtitute, upon Dr. Gall's new Theory of the Brain, in which the Brain is conſidered as the immediate Organ of the Moral Faculties. 8vo. Pp. 82.

WHO this Charles Villiers or this George Cuvier is, we do not find out in this pamphlet, but that both are of the ſect of materialiſts is pretty apparent. The doctrine of Kant is too well known for us to notice its extraordinary tenets, and this performance profeſſes to detail an improved theory, built upon the fundamental principles of Kant's philoſophy, by a Dr. Gall. The correſpondence, as far as we can gather from caſual expreſſions, is between two young ſurgeons; the one reſident at Lubeck and the other at Paris; and both advocates for the infidel dogmata of the philoſophizers of the day; who, by their ſhallow hypotheſis, and ſtill more futile ſyſtems, vilify the omnipotence of the Creator, and the operations of his hand. While, however, we are ſhocked to ſee men ſo perverſely degrading the nobleſt energies of their nature, as to voluntarily rank themſelves with the beaſts that periſh, we cannot help admiring the blindneſs of their underſtandings when we ſee them ſearching for the ſeat of the ſoul in the dried brain of a dead carcaſe; diſſecting muſcles and nerves which have long ceaſed to exert their functions in life, for the diſcovery of the local reſidence of the moral faculties, and attributing certain effects of the intellect, when operated upon by the corporeal ſenſes, to the affinity and juxta poſition of particular membranes and integuments of a liſeleſs trunk. This very ſapient Charles Villiers, or rather this great doctor of doctors,

tors, Doctor Gall, whom he quotes, and on whose absurdities he, with tolerable self-sufficiency, enlarges, after a strict search among carcases of dead clay, for the domicilium of the soul, finds her nestling in the center of the brain, like a toad in a stone. It is not to be wondered at that such visionary pursuits of metaphysical vanity should drive from the heart all humble belief in the Mosaic history of creation, otherwise, we conceive, that the transaction recorded in the seventh verse of the second chapter of Genesis, would go some way towards satisfying these dabblers in physiology, that the "breath of life," is not to be scooped out of the cranium with a dissecting knife like an oyster out of its shell. We are taught by our Bible that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Man was, therefore, formed before he had power to act upon that form; but we are induced to suppose that the Almighty would not have left any part of that form imperfect, and that the whole of man's material part was created at once, whence we would conclude that the brain was made at the same instant with the rest of the body; but if the soul, or as these cavilling materialists subdivide their monstrous conceptions, if the properties of the soul, (which, we presume, constitute the essence of the soul, or the soul itself, for what is a spirit divested of its properties), are found existing in the brainular substance of this form, there were action and volition existing in the form before God breathed the breath of life into it, and thence it must necessarily follow that the same spiritual vitality must also exist in the body after death, when this breath of life leaves it, which, in spite of all that metaphysical subtlety can adduce to the contrary, is a contradiction to the general acceptation of terms, to the convictions of common sense, to every hour's experience of fact, and to the express revelation of the Word of God. For we read that when this breath of life was breathed into man, and not before, "man became a living soul;" but the materialist insists upon the converse, that when the breath of life leaves the human body, man becomes a dying soul; for if the rational part of man exists in or by, (for it is the same thing in effect), the vital action of any part of the corporeal frame, necessarily it must cease to exist when that vital action no longer animates this frame. We are well aware that this "breath of life," is, by some, understood to be the sensitive and animal life alone. But, on this head, we think, Dr. Horne, in his sermon on creation, will afford us pretty strong reasons why we should understand it to designate the immortal soul of man.

"This expression, (says the learned prelate), certainly is sometimes used in the lower of these acceptations—'Cease ye from man, whose breath is in his nostrils. All creatures, in whose nostrils was the breath of life, died by the flood.' By these texts it appears that the terms *spirit* and *breath* are used to signify that animal life, which is supported mechanically, by respiration through the nostrils." "But they are likewise used for the rational and immortal soul; witness those words of the Psalmist, adopted

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by our Lord when expiring on the croſs, 'Into thy hands I commend my ſpirit.' So again, 'The ſpirit ſhall return to GOD who gave it.' And 'The ſpirit of man is the candle of the Lord."

If Mr. Charles Villiers, or Mr. George Cuvier, or any of their metaphyſical brethren, will condeſcend to read what follows from the ſame divine, we are bold enough to conclude that they will find their baſeleſs fabric of atheiſtical preſumption completely thrown down.

"Spiritual eſſences and operations come not under the cognizance of thoſe ſenſes which during the preſent ſtate of probation GOD has been pleaſed to make the inlets of our ideas. They muſt, therefore, be repreſented and deſcribed to us, in the way of compariſon and analogy, by ſuch language as is commonly ſtyled figurative or metaphorical. Of animal life, begun and continued by reſpiration, we have a proper and a ſufficient knowledge. From a contemplation of that life, and the manner in which it is ſupported by the air, we are directed to frame our notions of an higher life maintained by the influence of an higher principle. For this purpoſe the terms which denote the former are borrowed to expreſs the latter, and we find the words, tranſlated *ſpirit*, and *breath*, ſometimes uſed for one and ſometimes for the other. But when we conſider that man, as other Scriptures do teſtify, has within him a rational ſoul, an immortal ſpirit, which, on the diſſolution of the body, *returns to* GOD *who gave it*; that in this original deſcription of his formation we may reaſonably expect to find both parts of his compoſition mentioned, and that a perſonal act of the Deity, that of inſpiring the breath of life, is recorded with regard to him which is not ſaid of the other creatures, we can hardly do otherwiſe than conclude, that the words were intended to denote not the animal life only, but alſo another life communicated with it, and repreſented by it; in a word, that man conſiſteth of a body ſo organized as to be ſuſtained in life by the action of the material elements upon it, and a rational immortal ſoul ſupported, in a ſimilar manner, by the influence of a ſuperior and ſpiritual agency."

We have indulged ourſelves in making this long quotation for the purpoſe of ſhewing how clearly a man argues who reaſons from a pious conviction of the omnipotence of GOD, and the truth of his word, and how eaſily he overthrows, by a few perſpicuous and rational deductions, the perplexed and perplexing ſyſtems of man's invention, too weak to ſupport itſelf without revelation, and yet too proud to acknowledge its dependence—"GOD made man upright, but he hath found out many inventions;"—and among the moſt degrading to human nature, the moſt deſtructive to the happieſt intereſts of ſociety, the moſt ruinating to the eternal hope of man, the moſt blaſphemous againſt the decrees of the living GOD, is that of materialiſm. Every friend of his fellow creatures, therefore, every honeſt member of ſociety, every pious follower of his GOD, will oppoſe a doctrine which begins in the pride of ſcepticiſm, and ends in the blaſphemies of Atheiſm; but which, groundleſs as are its leading principles, and ſenſeleſs the ratiocination required to ſupport it, from its flattering the preſumption and the vanity of the human mind,

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has not wanted advocates among the inexperienced young diſciples of ſcience, and the crafty apoſtles of infidelity. This monſtrous ſyſtem is the corner ſtone of illuminiſm, which has for a long time deluged the Continent with impiety and immorality; its torrent, however, has been for a while ſtayed, and we truſt and hope that every government will narrowly watch and provide againſt its inroads upon the peace and ſubordination of its people. In Germany it firſt burſt forth, and its overflow has reached every nation in Europe in its turn. In Germany it ſtill reſiſts the barriers which the civil power attempts to oppoſe to it, as plainly appears from the inſolent ſentiment with which this Mr. Charles Villiers winds up the contents of his atheiſtical pamphlet.

"This then conſtitutes that theory againſt which the Court of Vienna has thought proper to level its anathema, and whoſe doctrines it has prohibited and excluded from the public education of the country, becauſe forſooth '*it tends to introduce materialism.*' In this methinks the members of the Auſtrian government ſuſpicious in the extreme, and prompt in their cenſures, have ſhewn themſelves but very indifferent metaphyſicians, which, indeed, is the caſe with almoſt all other governments."

Mr. Charles Villiers will permit us to add to this ſentence—who are diſpoſed to render happy as a people, and as individuals thoſe whom they govern—We think the reaſon aſſigned by the Auſtrian government allſufficient to juſtify the ſuppreſſion of this wicked theory; for whatever tends to introduce materialiſm among a people, has a direct tendency to introduce irreligion, of which the natural conſequence is violation of the laws of GOD and man, an univerſal prevalence of vicious practice, ſubverſion of political order, and the overthrow of all eſtabliſhed good; and, therefore, in humble imitation of this wiſe proviſion of the cabinet of Auſtria, we give it as our decided opinion, that whatever attempts are made to defend a ſyſtem ſo replete with impious and immoral principle, ſo productive of temporal and eternal miſery, ſhould ſhare in the ſame execration as the object of their defence. For this reaſon we pronounce this letter of Charles Villiers to George Cuvier execrable in deſign, in principle, and in execution, and to the condemnation and deteſtation of every good man we conſign all ſuch theories, all ſuch attempts, all ſuch teachers, and all ſuch diſciples.

REVIEWERS REVIEWED.

HAWEIS'S CHURCH HISTORY.

TO THE EDITOR.

SIR,

YOUR profeſſions of candour and impartiality lead me to conclude you will have no objection to inſert the following obſervations in your next review. T. HAWEIS.

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As an author, Dr. H. thinks himſelf called upon to repel three different attacks of his Church Hiſtory in the Anti-Jacobin Review. To the charges he will es to make the ſhorteſt and moſt explicit reply. To groſs and general abuſe he makes none. But if during the laſt five and forty years any perſon ever heard him preach *unconditional reprobation* let them teſtify when or where; or if in the voluminous publications, which are open to the critic's eye, a ſingle ſentence can be produced that ſpeaks this opinion—or any language *calculated either to plunge men in deſpair, or to intoxicate them with ſpiritual pride*, let him be convicted by fair quotation.* He might retort the coarſe language employed. But ſuch are not the weapons of our warfare. He avows himſelf a Calviniſt, according to the literal and grammatical ſenſe of the 17th Article of the Church of England.

Reſpecting the Fathers, he honours their excellencies, and cenſures their credulity. In point of ability preferring the writings of the moderns; if he errs it is with the learned Moſheim, the able Jortin, and highly eſteemed Profeſſor Campbell, and a hoſt of men of diſtinguiſhed talents, whoſe *prejudice, pride*, and *ignorance* bear ſome proportion with his own.† He cannot fill a letter with quotations,—one ſhall ſerve as an explicit declaration. Jortin's Eccleſ. Remarks, vol. iv. 19, 20. "Two capital errors were generally adopted; 1ſt, that to lie and deceive becomes a virtue if religion can be profited by it. 2d, that wrong notions and miſtakes of men in matters of faith, if upon admonition they are not renounced and anathematiſed, are to be chaſtiſed with bodily pains and puniſhments." It is hardly poſſible to *enumerate* the *number* of ridiculous legends, falſe reports, and pious lies which were propagated. A curious and critical examiner of the actions and writings of the moſt eminent and pious doctors of this

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* "All the eminent men among the reformers concurred in the fundamental truth *of God's eternal purpoſe and predeſtination of an elect people, and thoſe comparatively few, ordained to life and glory.*" Ch. Hiſt. vol. 2. p. 301.

But Calvin was an eminent man among the reformers, and he taught (Inſt. L. iii. c. xxiii.) "Quos ergo Deus præterit, reprobat." Again, "Non enim pari conditione creantur omnes: ſed aliis vita æterna, aliis DAMNATIO ETERNA PRÆORDINATUR.—Quos ergo in vitæ contumeliam et mortis exitium CREAVIT (Deus), ut IRÆ SUÆ ORGANA forent, et feveritatis exempla, eos, UT IN FINEM SUUM perveniant, nunc audiendi verbi ſui FACULTATE PRIVAT, nunc ejus prædicatione magis EXCÆCET et ORSTUPEFACIT." (Inſt. L. 3. c. c. 21 & 24.) But you have made this horrible doctrine your own, by writing thus;

"It was to eſcape the ſword of this perſecutor (Francis I.) that the famed Calvin, a name never to be mentioned by a proteſtant but with reverence, fled to Baſil, where he publiſhed *that noble defence of* THE EVANGELICAL DOCTRINE, in a treatiſe, called *Chriſtian Inſtitutes*.—He read the Scriptures with the greateſt ſolemnity and diligence, and no ſooner examined, than he embraced THE DOCTRINES OF TRUTH." (Ch. Hiſt. vol. 2. p. 388.) Reprobation is therefore a doctrine of truth; for you have no where repreſented it as one of Calvin's errors.

† Their *ignorance* bears much the ſame proportion to your's, that the mathematical ignorance of NEWTON, when he wrote the *Principia*, bore to that of a *ſchool-boy*, who had, with difficulty, maſtered the firſt ſix books of *Euclid's Elements*.

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age,‡ will, I fear, find almoſt *all* of them infected with this leproſy, not excepting Ambroſe or Hilary, or Auguſtin, or Gregory Nazianzen, or Jerom. Let our *younger Clergy* read Daillé on the uſe of the Fathers, Moſheim, Jortin, Campbell, &c. and it will be ſeen by the authorities to which they refer, whoſe notions are moſt *correct*, the author's or thoſe of his Anti-Jacobin reviewers.§ Can any man of the preſent day exalt the miracles of Gregory Thaumaturgus? or the religious character of Conſtantine? will the ſubject bear a diſpute? He appeals to the facts produced reſpecting the men and their miracles.

Whether he is more a Chriſtian than the infidel Gibbon would hardly demand a reply, if the profane treatment of the word *providence* did not call for cenſure. He thinks it an inſtance of a very *kind providence*, that he was placed under the tuition of that excellent man, the Rev. Mr. Walker of Truro; he ſhall think ſo to his dying hour, with whatever ridicule ſuch a ſentiment may be treated.‖

The learning of Conybeare, Warburton, and Watſon, he highly eſteems. That it was *uſeleſs* is an inference of his cenſurers.¶ It certainly had its uſe, as far as *learning* and *moral ſuaſion* can go * in making a man A REAL *Chriſtian*. It is here our lines of divergence begin. He earneſtly wiſhes this ſubject was better conſidered and underſtood. It is reſpecting *the faith* once delivered to the ſaints in which the eſſential difference will be found between thoſe uſually denominated *rational divines*, and thoſe called *evangelical* or *methodiſtical*. Nothing is more neceſſary in every matter of diſpute, than that the terms ſhould be well defined,† and explicit, elſe, though we uſe the ſame word, we annex to it different ideas.

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‡ That is, the end of the fourth century, by which time many abuſes and erroneous opinions had, indeed, crept into the church; but highly as we reſpect the learning of Dr. Jortin, we have no heſitation to affirm that the picture is here overcharged.

§ This will never be diſcovered without reading the works of the Fathers themſelves; to which it is a ſhame for ſuch of the clergy as have leizure, to be ſo great ſtrangers as you ſeem to be. Daillé and Campbell are obviouſly party writers; and if you think Jortin free from the influence of party, we truſt you are ready to ſubſcribe the character which he gives of the peculiar dogmas of Auguſtin reſpecting predeſtination and grace: "They form," ſays Jortin, "a religious ſyſtem, repreſenting human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy."

‖ By whom has this ſentiment been treated with ridicule? In your hiſtory you ſpeak not of the tuition of Mr. Walker; but arrogate to yourſelf a ſuperiority over your brethren, becauſe, forſooth, "*in providence* you had received your education!" What treatment but ridicule does ſuch cant deſerve?

¶ Fairly drawn from your words.

* This is ſaying more than we would chooſe to do; as we believe there have been greater maſters of *moral ſuaſion* than even *Conybeare, Warburton*, and *Watſon*.

† And nothing is more true than that the *evangelical miniſters* never define their favourite terms.

We

We always uſe the word *faith*, as a DIVINE *conviction*‡ *of the truth as it is in Jeſus*. We ſuppoſe it of a different nature from OPINION,§ grounded on *mere rational evidence*, or *moral ſuasion*, however ſtrong, or concluſive.‖ We judge the *faith* we plead for, to be quite different in its *eſſential properties* and *effects*.¶ That it is *the fruit of the Spirit*,—*The gift of God*,—*Of his Operation*,—*The faith of God's elect*,*—We conſider the Holy Ghoſt as the giver of ſpiritual life, the Teacher, the Comforter, and the Sanctifier of all the elect people of God.† It is no enthuſiaſtic reverie, or fanatic impulſe for which we plead, but for the neceſſity of the *ſame divine ſpirit* to *open our underſtandings to underſtand the Scriptures*, as indited them; and this we ſuppoſe conſtitutes the eſſential difference between *the opinion* formed by the moſt ingenious and ſubtle reaſoner, who is a natural man, and the *faith*, or *ſpiritual diſcernment*, which is alone to be aſcribed to the gift, favour, and influence *of God the Holy Ghoſt*.‡‡

As diff rent are the effects. *Opinion* or nominal *faith*, maintaining and vindicating the doctrines termed orthodox, may be found without any divine reality of the life of God manifeſted in the tempers or conduct. The *faith* we contend for *neceſſarily* produces *good works*,§§ as it always *works by love—purifies the heart—crucifies to the world*, and *the world unto us*,—leads to all *goodneſs*, and *righteouſneſs*, and *truth*, and if theſe effects are not produced, it is but a *dead* faith, and *the truth* is not in us. And here we contend, that this is the criterion by which the genuineneſs of our profeſſion muſt be proved. Nothing therefore can be more palpably falſe than the calumny ſo often ſuggeſted, that we make faith all, and good works nothing, deſpiſe them, depreciate them, when the very reverſe is eſſentially connected with the faith for which we plead.*‖ And I may venture confident-

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‡ This term ought to be defined; for it is ſuſceptible of different meanings, of which one at leaſt *ſavours* of blaſphemy.

§ So do we; though

‖ We know not what is meant by faith which is not grounded on rational evidence. "If I had not done among them the *works* which none other man did, they had not had ſin," ſaid our bleſſed Saviour, who ſurely underſtood the grounds of a true faith better than any *evangelical preacher* of even *the elect lady's connection!*

¶ From what?

* What is the faith of God's elect? Is it the faith of *aſſurance?* If ſo, it is not *faith* at all.

† So do we. Without the manifold graces of the Holy Ghoſt even Adam himſelf would have been a mere *natural man*.

‡‡ May not a ſubtle reaſoner be under the influence of God, the Holy Ghoſt? This queſtion deſerves a categorical anſwer; for, in your hiſtory, you ſeem to ſay that he cannot.

§§ Why then do you abſurdly contend for *juſtification by faith alone*; ſince *juſtifying faith* cannot exiſt alone?

*‖ That is, *good works* ſpringing from *belief* in Jeſus Chriſt as the Son of God and the Saviour of the world (we beg your pardon—the Saviour of the *elect* in general, and of *each* of *yourſelves* in particular) are what you term *juſtifying faith!* Your infatuated followers, however, do not always underſtand you in this ſenſe; and therefore we would adviſe you to ſubſtitute in your ſermons the definition you have given here, for the term defined, to prevent all future miſtakes.

ly to affirm, that if we did not inſiſt as ſtrongly as we do, on the neceſſity of a ſpirituality of temper¶ and devotion, on deadneſs to the world and its objects, and growing devotedneſs to God our Saviour in all things, which our enemies are pleaſed to brand as *the auſtere and gloomy tenets of Calvinism*, but which we call a life of communion with God and of enjoyment which the world never gave, and which all its abuſe and malignity can never take away; I ſay if this was not the caſe, we might hold what faith we pleaſed, Popiſh, Gentoo, Mahomedan, or Calviniſtic, and paſs through the world very quietly.* But when we teſtify againſt it, that its deeds are evil, that the whole world lieth in wickedneſs, and that there are few which can be ſaved, if the authority of the Bible is deciſive:† this wakens up all the rage and enmity—away with ſuch a fellow!—This ſubject deſerves the moſt ſerious conſideration.‡ The whole reſts upon the fact, whether the Holy Ghoſt is really now given,—and actually exerts his mighty influence on the dead in treſpaſſes and ſins,—and that we are born again not merely by a baptiſmal regeneration, but by a divine nature communicated through the power of the Holy Ghoſt, without which the outward ſign would profit us nothing.§ And to the ſign it is not ne-

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¶ Define *ſpirituality of temper* and *growing devotedness to God*, and then we ſhall be able to judge whether they be part of *the auſtere and gloomy tenets of Calvin*, or conſtitute indeed that *happy communion with God*, of which you boaſt as the excluſive privilege of your *ſect*.

* As clergymen of the Church of England? Of all the calumnies which you have publiſhed againſt that church this is perhaps the groſſeſt; but it is by calumny that converts are made to methodiſm.

† The Bible gives you no authority to ſay whether many or few ſhall be ſaved; and when the queſtion was put directly to our bleſſed Lord, he gave ſuch an anſwer as ought to have checked for ever all ſuch preſumptuous inquiries. Calvin, however, has determined the point, having aſcertained that only *one* out of *four* profeſſing Chriſtians can poſſibly be ſaved, and *not a ſingle individual* of the many millions who never heard of the name of Chriſt! On this ſubject we recommend to your ſerious conſideration (if you be capable of ſerious conſideration) the reaſoning of Dr. Kipling, in reply to Mr. Overton and *a Preſbyter of the Church of England*, who, if not the *author* of the conciſe and *impartial* Hiſtory of the Church, is undoubtedly an admirer of that work. He has fallen into the ſame miſtake with you reſpecting the tendency of Edwards's book on *free will*; he has *adopted* your favourite expreſſions as well of praiſe as of ſarcaſm; he talks lightly, as you do, of the ſin of ſchiſm; and he has even *tranſcribed* the *very words* of your tranſlation of part of the correſpondence of Luther with Eraſmus!!!

‡ Which you ſeem incapable of giving to any ſubject but the jargon of methodiſm.

§ No, Sir! It does not reſt upon this fact, which we believe as firmly as you do, though probably upon very different evidence. The queſtion between you and us is, "Whether the influence of the Holy Ghoſt be reſiſtible or irreſiſtible." We believe with St. Paul that it may even be *quenched*: you and your fraternity affirm that it *cannot*; but *ſub judice lis eſt*. Be pleaſed to diveſt yourſelf if you can, of prejudice, and read with ſome attention our review of Overton's *True Churchmen aſcertained*.

ceſſarily and univerſally annexed.‖ Anti-Jacobin reviewers will not be diſpleaſed if we pray for them, that God would give them his Holy Spirit, the ſpirit of love and of a ſound mind, and then all bitterneſs, and wrath, and malice, and clamour, and evil ſpeaking will be put away from them as becometh ſaints.¶

He proceeds.** The expreſſion of Cyprian, "That but one biſhop ought to be in a Catholic Church, as there is but ONE HOLY GHOST," as if this was as eſſential an Article of our Creed, this he continues to cenſure, as ſavouring of blaſphemy and contradictory to the expreſs word of St. Paul.†† At Philippi, there was a number of biſhops.‡‡ Phil. i. 1.—

But

‖ See the Declaration of the Church at the end of the Office for the miniſtration of public Baptiſm, and reconcile to it this ſtrange aſſertion.

¶ So far from being diſpleaſed, they pray in return, that God will give unto *you* and every evangelical miniſter grace, "not to think of yourſelves more highly than you ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith;" and eſpecially that you may be reſtrained from "doting, in your ſermons and church hiſtories, "about queſtions, and ſtriſes of words," without meaning, "whereof cometh envy, ſtriſe, railings, and evil ſurmiſings" againſt your fathers and brethren in the church.

** Who proceeds? the hiſtorian or his reviewer?

†† The expreſſion is *not* Cyprian's, but that of the penitent ſchiſmatics of Rome, upon their return from the faction of Novetian into the boſom of the church. The reader will find it in the 87th page of Pamelius's edition of the works of Cyprian, publiſhed at Paris 1616; and in the Engliſh tranſlation of thoſe works by Marſhal, part 2, page 117. It is contained in a letter *from Cornelius to Cyprian*, informing him that *Maximus, Urbanus, Sidonius*, and *Macarius*, with other ſchiſmatics, coming into the Confeſſory; "Nos, inquiunt, Cornelium Epiſcopum ſanctiſſimæ Catholicæ Eccleſiæ, electum a Deo omnipotente et Chriſto Domino noſtro ſcimus. Nos errorem noſtrum confitemur: nos impoſturam paſſi ſumus; circumventi ſumus perfidia, et loquacitate captioſa. Nam etſi videbemur quaſi quamdam communicationem cum ſchiſmatico et hæretico homine habuiſſe; ſincera tamen mens noſtra ſemper in Eccleſia fuit. Nec enim ignoramus *unum Deum esse, unum Christum esse Dominum, quem* confeſſi ſumus, *unum spiritum sanctum, unum Episcopum in Catholica Ecclesia esse debere.*"

Were this expreſſion therefore "full of blaſphemy," as you have affirmed in your hiſtory, upon what principle do you IMPUTE that blaſphemy to Cyprian? Do you likewiſe IMPUTE his piety to the Roman penitents? This indeed is carrying the notions of Calvin reſpecting imputation, to their utmoſt extent. The expreſſion, however, is harmleſs, and the words, to which you object, inſtead of even *savouring* of blaſphemy, have a peculiar propriety, as the Holy Ghoſt is the bond of myſtical unity to the church. They do not indeed *savour* of methodiſm, or of ſuch conduct as you have ſometimes purſued at Bath.

‡‡ Very true; but if you know not that thoſe church officers, who, in the Cyprianic age, were called *presbyters*, were, in the apoſtolic age, called indifferently either *presbyters* or *bishops*, and that the Cyprianic *bishops* were then denominated *apostles* or *angels*, you are very ill qualified to write a

ſuccinct

But whilſt he ſtrongly objects to an expreſſion ſo exceptionable, the whole character given of Cyprian will prove in how different a light he regards him from being intentionally a blaſphemer: make a fair repreſentation, and if he errs, his reviewers will not be as eager to detect, as himſelf to amend it.*

As to *ordination*, and to whom this excluſively belongs, the reviewers will perhaps be hard preſſed by Rome and her ſatellites;† but the ſubject here would be a volume. The author of the Church Hiſtory contends for ordination and by the impoſition of hands.‡ But that all who have ability may preach or prophecy he thinks evident from 1 Cor. xiv. 24.§ and he has a father's ſuffrage. Hilary on Eph iv. 11, 12, ſays, "ut igitur creſcent plebs, et multiplicaretur inter initia conceſſum eſt, *Omnibus* et evangelizare, et baptizare, et ſcripturas in eccleſia explanare."‖

It would ill become him to ſay how far his reading extends, perhaps as far as that of many of the Anti-Jacobin reviewers, who muſt be greatly at a loſs for accuſation, to have recourſe to the *b* before *g* in Abgarus, and the *o* inſtead of *e* in Monothelite;¶ had they read as far as p. 155, they would ſee he ſpells it exactly as they do;** but he can aſſure them he has read

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ſuccinct and *impartial History of the Church*. As you are preparing a ſecond edition of your *valuable* work, permit us to recommend to your attention Theodoret in 1 Tim. c. 3. from which, though the work of a *Father*, you may derive clearer conceptions on this ſubject than you ſeem to poſſeſs at preſent. But as you are accuſtomed not to *read*, but only to *look* into original authors, we can ſave you even that trouble, by pointing out to your *view* pp. 120, 121, of our ninth volume.

* We have made a fair repreſentation, and call upon you to fulfil your promiſe. You will not by doing ſo forfeit the tythes of your pariſh.

† How ſo? Do you believe the Nag's head fable? It is what no candid Romaniſt now believes.

‡ Whoſe hands? If you contend for ſuch ordinations as that which took place among your miſſionaries at Otaheite (ſee our 14th vol. p. 244) your contention is very idle.

§ It is indeed very evident from this verſe that ſuch as are *miraculouſly endowed with the gift of tongues* may preach or propheſy: but are your miſſionaries ſo endued?

‖ Is it Hilary, or only "the highly eſteemed Profeſſor Campbell" quoting Hilary unfairly, that you have on your ſide? Conſult Hilary himſelf, which we more than ſuſpect you have never yet done; or, if that be too much trouble, look into our ninth vol. pp. 15, 16, 17, and you will find that no man gives you leſs ſupport than the Roman deacon.

¶ And do you indeed expect to impoſe ſo far upon the readers of the Anti-Jacobin Review, as to make them believe that *these* are the only inſtances of heedleſs ignorance that we have proved againſt you? Let them turn back to pp. 239, 240, of our 13th vol. and they will find ſuch a liſt of palpable blunders, as, we verily believe, never before diſgraced the pages of an eccleſiaſtical hiſtory.

** Spelt what? We have again read with attention the 155th page of your firſt volume, but cannot find in it either A*b*garus or Agbarus, monothelite or monotholite. We have found, however, what we ſuffered to paſs

read both Greek and Latin authors with diligence and delight. Will they eſteem it ſchiſmatical to acknowledge, that the Claſſics have probably ſomewhat depreciated the Fathers as authors? †

He cloſes his obſervation on their firſt review, with his repeated avowal, that he thinks the ſcriptures better underſtood, and their doctrines and influence *more* clearly expreſſed, and the life of true godlineſs as generally exemplified in the preſent age, as in the beſt ſince the Apoſtles' time; and if he is miſtaken herein, he may appeal to authority at leaſt equal with the reviewers ‡

He ever thought it not preſumption, but obligation, to correſpond with the great deſign for which the Son of God came into the world, and that the laſt and the leaſt of the Miniſters of Chriſt ought to make this their primary object. §

Reſpecting miracles, he is ſtill of the ſame opinion as ever, that they never did, nor can convert any man to true Chriſtianity, and that it was not *the miracle*, but Peter's preaching, to which the miraculous cure of Eneas was deſigned, and moſt ſuited to engage attention, which produced the happy change at Lydda. How a miracle can *create* a new heart, and put a right ſpirit within any man, would be difficult to ſhow. ‖

That there is ſomething *well told*, is a commendation he hardly expected. He can aſſure the reviewer, he endeavoured to tell the whole ſtory as well as he could, to ſpeak truth, the whole truth, and nothing but the truth; ¶ and if he lives to finiſh the work for a ſecond edition, they ſhall ſee in the margin the authorities for the leading facts which they require,* which only to avoid ſwelling the work, were omitted in the firſt.

If you have read the ſtate of the controverſy you muſt have known that

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unnoticed before, though we never met with it any where elſe, mention *thrice* made, in that page and the following, of Ignatius's epiſtle to the Magneſians! We mention this now with pleaſure as an additional proof of the *diligence* and *attention* with which you read Greek authors!

† Certainly not; but if you build hiſtories of the Church of Chriſt upon the authority of ſuch *heathen men* as Horace and Virgil, we ſhall be tempted to think you beſide yourſelf.

‡ The reviewers have never called this opinion in queſtion. On the contrary, they think the ſcriptures better underſtood at preſent, not only than they were by Cyprian and Auguſtine, but even than they were by Luther and Calvin; though they are ſtill of opinion that much inſtruction may be derived from the writings of the Fathers as well as of the firſt reformers.

§ But the *firſt* and the *greateſt* of the miniſters of Chriſt would not have dared to compare himſelf, as you have done, to his Saviour.

‖ Not more difficult than to ſhew how the preaching of Dr. Haweis or Mr. Overton can *create* a new heart. Of the importance of miracles in the converſion of men to true Chriſtianity, we have laid before you our bleſſed Lord's doctrine; and while you continue to differ from him, God forbid that you ſhould agree with us.

¶ In your endeavours to ſpeak the *truth*, the *whole truth*, and nothing *but the truth*, how much is it to be lamented that you have ſo wofully failed?

* It is to be hoped *original* authorities, and not references to mere modern authors, ſuch as *Moſheim*, and *Jortin*, and *Daillé*, and *Campbell*.

Caſſius,

Caſſin, not *Caſſiodorus*, as you ſuggeſt, was the Semipelagian, as St. Auguſtin's followers always reckoned him. You muſt have ſeen that his opinions trenched cloſe on thoſe of Arminius, which we judge the prevailing hereſy of the preſent day. It will be found that his ſentiments are truly repreſented in the Church Hiſtory. He differed from the Pelagians, and wiſhed to ſoften down the moſt objectionable features of their hereſy.† He ſuppoſes you meant *Peccata* for *Peccanta*, and if you will be equally indulgent, the C ſhall ſtand before Racow, and make *Cracow in the palatinate of Sendomir*.

To be taxed with *arrogance* and *ignorance* are no arguments. They who know him beſt will hardly impute to him the latter;‡ and as to the former, if the proof is drawn from his Calviniſm, many better men will ſhare it with him.§ Though even here he calls no man maſter, and values Calvin, only as Calvin contended for the truth. His ſentiments have been always *ſublapſarian*,‖ and as he believes, in real coincidence with the 17th Article. *You*, with a great majority of the modern Church of England, are Anticalviniſts, though with the different ſhades from Arminianiſm, down to Socinianiſm,¶—affirming that Chriſt in his laſt diſcourſe, the Acts, Paul's Epiſtles, and the whole Scriptures, with the 17th and all other Articles of the Church of England are decidedly Anticalviniſtic. *He*, with a reſpectable body, in which may be nearly reckoned all the reformers with their ſucceſſors in the Church of England for more than a hundred years, hold the Church of England to be *Calviniſtic* according to the ſcriptures. Toplady's *hiſtoric proof* muſt convince every man who exerciſes an unbiaſſed underſtanding, and who does not read with a reſolution not to be convinced.* Nay, even the Biſhop of Lincoln confeſſes *in this point*, "The Popiſh Church is with us, as well as the Greek." Is it then any proof of *arrogance* and *ignorance*, if after more than fifty years' diligent examination,

† That is, he rejected every article of their doctrine which can with truth be called heretical, and was indeed *Pelagianorum hostis acerrimus*. Yet in your *true* hiſtory you have the impudence to affirm, that "he revived and new modelled the doctrine of Pelagius, and diffuſed more abundantly the pleaſing *poiſon*, too congenial to the pride of human nature not to find numerous advocates."

‡ This is your own teſtimony in your own behalf; and you know who hath ſaid, "If I bear witneſs of myſelf, my witneſs is not true."

§ They will; for we never knew but one Calviniſt, and we have known many, who ſeemed to be truly humble.

‖ What, Sir? After the unqualified approbation which you have beſtowed on Calvin's *Inſtitutes!*

¶ No Socinian can be a true ſon of the Church of England; and you have only to *look* into our volumes to be convinced that *we* abhor Socinianiſm at leaſt as much as you or any *evangeliſt* in your corps.

* That is, every man who thinks not as you do, muſt have his underſtanding biaſſed againſt the truth! Is this aſſertion a proof of that humility, of which you ſo often boaſt? But, Sir, we ſhall always look for the doctrines of the Church of England in her *Articles, Liturgy*, and *Homilies*; not in the writings of any individual reformer, and far leſs in thoſe of *Toplady* and *Dr. Haweis*.

the author of the Church Hiſtory ſhould differ from you in opinion? †—Will abuſe ever make him a convert, and turn him from the evil and error of his ways? He earneſtly wiſhes that a different temper and conduct ſhould ſpeak for his good intentions, whatever may be the defects of his underſtanding.

He believes few men have drudged through all the writers of the middle centuries. Gibbon perhaps was as laborious in this taſk as any man. It would wondrouſly confirm him in infidelity: but if Dr. H. has miſrepreſented what Moſheim, Jortin, Gibbon, and others have ſaid, or they have led him into error, he is ready to ſtand corrected. ‡ The ſtory of St. Eloi came not from Lord Kames, but from an author he more reſpected. It is no matter whence it came, if authentic, and to the purpoſe.

You have admitted, the Hiſtory would be *valuable*, as *the facts are perſpicuously detailed*, if authorities ſupported them. § He hopes they will be ſhortly, and in the mean time a reference to Moſheim, Jortin, Campbell, Daillé, Dupin and others, which as the work is divided into centuries, the chronological dates will not render difficult to any man, may be made. ‖—He meant to make no diſplay of his knowledge of French or any other language; why impute it to him? ¶

If he could have found more than obſcure traces in the ninth century of the Moravian Church, he loves and eſteems his Moravian brethren too highly not to have produced them; a more profound inveſtigation may ſhed ſome gleam through the darkneſs. His opinion is, that though they derived their doctrine and diſcipline from the Greek Church by Methodius and Cyril, they continued to improve in both; as much error in theſe dark ages always mixed with the truth itſelf.

He is no man's judge; but if opinions are maintained, and a conduct purſued, which to him manifeſt a heart unawakened to a ſenſe of ſin, unhumbled, and phariſaical, he would be unfaithful not to ſay ſo. Reſpecting the individual mentioned, he acknowledges a very wide difference in

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† Certainly not: but it is ſome proof of arrogance and ignorance in the rector of All Saints, Aldwinckle, to pronounce with abſolute confidence, as he conſtantly does, that the ſcriptures are better underſtood by *him* than they were by *Laud*, and *Hammond*, and *Taylor*, and *Bull*; and we cannot much admire his Chriſtian charity when we find him pouring forth his Calviniſtic anathemas againſt the faith of ſuch men.

‡ Gibbon is rather a ſingular authority for an hiſtorian of the Church of Chriſt; but the truth is, that the works of neither Gibbon, nor Jortin, nor Moſheim are *authorities*.

§ God forgive you for this calumny. We have indeed admitted that *ſome facts are perſpicuously detailed*; but we are ſo far from deeming the hiſtory valuable as a *whole*, that we think it one of the moſt worthleſs books that have fallen under our review; and have accordingly endeavoured to guard our readers againſt its pernicious tendency.

‖ That is, the purchaſer of your hiſtory muſt likewiſe purchaſe *Moſheim's* and *Dupin's*, beſides *Jortin's Remarks*, *Campbell's Lectures*, and *Daillé's Diſcourſe on the proper uſe of the Fathers*, as commentaries on it! This is really a modeſt demand; but do you indeed think it worth while, after reading Moſheim's hiſtory, to read your's?

¶ If *you* know not why, we are perſuaded the *reader* does.

judgment

judgment from Mr. Jones of Nayland, on the ſubject of predeſtination and grace, but with much greater men than Mr. Jones or the reviewers on his ſide. Archbiſhop Leighton, Archbiſhop Uſher,* and a hoſt of prelates which might be mentioned, ought at leaſt to weigh ſomething, with the admirers of the Church of England. Yet not authority but the Bible muſt decide between us. It is well if with meekneſs and fear, we are induced to make more diligent enquiry into the ſubject.

He is obliged to thoſe who ſeem more willing to cenſure than commend, that they own ſome parts at leaſt of the hiſtory *are extremely well written.*—Theſe indeed had no particular efforts made to diſtinguiſh them from others branded with *ignorance* and *inſufficiency*. But he is to paſs in their next review a more *ſevere examination.*

For this he waited, and cannot but remark, that indeed the threat is fulfilled, and Luther himſelf firſt receives the ſcorpion ſcourge. "*Luther in his* FAINT *oppoſition to the corruptions of the age was animated* NOT *by zeal for truth, but either by avarice, or by mean envy of his order, neglected by a preference of the Dominicans.*" And if you, Dr. H. preſume to hint that this ſmells a little popiſh, and *ſavours of malignity and hatred to Goſpel truth,*—(Be prepared reader for the polite caſtigation, written in Latin for the ſake of greater energy and euphony) *mentiris impudentiſſime,* which is in plain Engliſh, "you are the moſt raſcally liar that ever ſpake with a tongue."†—What can be replied to ſuch a knock-down argument? The author of the Church Hiſtory loves and honours the great reformer, and is perſuaded that neither *avarice* nor *envy* dictated his oppoſition to Tetzel.

As to the character of Eraſmus, it has been judged by men not incapable of judging, a ſtrong likeneſs, and he is perſuaded neither Proteſtants nor Papiſts abroad will ſuppoſe he has been injuriouſly treated. But never meaning to miſrepreſent a man to whom the reformation was ſo much indebted, he will be ready to receive the conviction of error, and haſten to make the amende honorable.

May he not commend Melancthon and Zuinglius, without adopting all their opinions?‡ as he has ſaid that the beſt of men are but men at the

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* Did Archbiſhop Uſher die a Calviniſt? You dare not ſay ſo; becauſe a declared renunciation of his Calviniſtic tenets has been preſerved by Collier in his hiſtory, a work to which you never refer. But this is not a fair ſtate of the queſtion between you and us. With a degree of malignity *almoſt* unparalleled, you have more than inſinuated (vol. 2. p. 128.) that his faith in the *Trinity* cannot be found, who believes not the Calviniſtic doctrine of *predeſtination!* To ſhew the falſhood of the inſinuation, we inſtanced Mr. Jones of Nayland; and here, inſtead of acknowledging your error, or attempting to defend your opinion, you ſhuffle the accuſation brought againſt you, out of ſight, and draw an impertinent compariſon between the *greatneſs* of Mr. Jones on the one hand, and of Archbiſhop Uſher and Biſhop Leighton on the other! To involve the doctrine of the *Trinity* with that of Calviniſtic *predeſtination* ſeems to be one of the arts employed at preſent to excite prejudices againſt the church; for your *dear friend* the anonymous *preſbyter* inſinuates that the Biſhop of Lincoln believes not the Trinity, becauſe he is no Calviniſt!

† Even ſo.

‡ We think not, after hurling his unhallowed anathemas againſt all who are not Calviniſts.

beſt. He was better acquainted with Zuinglius perhaps than the reviewers, and always honoured him, and the brave Zuica for dying in the cauſe they eſpouſed; if *his* country's defence called for like exertions, he would count it duty to follow their example.§

If the *History of the Reformation is a well-written sketch*,‖ he muſt have been pretty conversant with the authors of it. Indeed their writings, activity, and ſufferings, have often animated him. Had you read the Hiſtory of the Church with attention, you ought to have found that he diſclaimed making Luther, Calvin, or Zuinglius his oracles.¶ He ſuppoſes true Chriſtian *union* may be found among *good men* of very different ſentiments. You might have ſeen, vol. i. p. 385, that he ſuggeſts only two fundamental truths as neceſſary. 1ſt. The Deity and vicarious ſubſtitution of God our Saviour. 2nd. The powerful agency of the Holy Ghoſt to produce a real ſaving change in the human heart.* And if with our reformers, and the 17th Article, his own ſentiments go further, he does not eſteem them points of equal weight, nor ſuch as ſhould exclude from Chriſtian communion any perſon who gives evidence that he is born of God

You ſeem to ſuppoſe St. Paul has led to all the Calviniſtic opinions,† and that he is *hard to be underſtood*, and only fit for the peruſal of ſcholars, and that in the other ſcriptures no traces of the doctrine of predeſtination appears. It is not here the place to produce the numberleſs ſcriptures from the Gospels, the Acts, the Epiſtles, the Old Teſtament as well as the New, which have been a thouſand times brought forth. The laſt prayer of our Lord in St John is peculiarly worthy attention. Had the Apoſtle ſuppoſed the unlearned could not have fully comprehended the doctrines he taught, to what end would he have addreſſed them to the churches of Galatia,‡ which probably conſiſted of none, or very few but ſuch?—

The

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§ Non tali auxilio, nec defenſoribus iſtis
Tempus eget.

But the queſtion is not about defending your *country*, but defending your *faith*. Would you put off your gown and caſſoc, and caſe yourſelf in ſteel to fight for *Calvinism?*

‖ How often will you calumniate us in this manner? We never ſaid nor thought your hiſtory of the reformation well written, though *parts* of it are extremely well written.

¶ What, Sir, after affirming (vol. 2. p. 388.) that Calvin "read the ſcriptures with the greateſt ſolemnity, and *no ſooner examined* than he *embraced the doctrines of truth?* Such a man is well entitled to be your oracle, unleſs you have determined to *reject* the doctrines of truth.

* Caſſian taught all this, and yet you call him a vender of *poiſon!*—Every Engliſh Arminian, ſuch as Laud, Taylor, Bull, &c. &c. has taught the ſame truths; and yet you pronounce ſuch Arminianiſm the *hereſy* of the age!

† We ſuppoſe no ſuch thing; though the pupils of the oracle of Geneva, "wreſting ſome paſſages in St. Paul's Epiſtles, as they do alſo the other ſcriptures to their own deſtruction," have endeavoured to make him the patron of unconditional decrees.

‡ Do you really think the readers of our journal ſuch idiots as to be miſled by nonſenſe like this? or is it poſſible that you are not, yourſelf, aware

The original Greek however is incapable, I think, of the meaning you give it, and St. Peter no where says St. Paul's *Epistles* were hard to be understood,§ or more so than other scriptures on the subject to which he refers. The relative οις cannot agree with επιστολαις, but with *the things* he is speaking of, the coming of Christ, to destroy the Jewish polity, or at his final appearing, the time and circumstances of which prophecy could with difficulty be understood till the event fulfilled it.‖ See a literal translation of the Greek Testament, by the author of the history, who may not be found so ignorant of the original languages as the reviewers would insinuate.

As to poor Luther, his commentary on the Galatians and other works shall defend himself and his sentiments. In learning, and in the scale of judicious interpretation of the scriptures, every good Protestant will probably prefer him to Anti-Jacobin reviewers; and their disrespect of so great a character will confer little honour on their own.

How humble the Calvinists are, their avowed enemies ought not to be the judges.¶ Consistent with their principles, they should be the last and the least in their own eyes. However, their revilers, so far as regards a lowly sense of human infirmity and ignorance, will not seem to have acquired any singular superiority in the exercise of the grace of humility.

The charge of endeavouring *to excite rancour against the revered order of bishops*, can hardly be supposed true, when every where the order is contended for, as most conformable to the apostolic model, and *almost* necessary from the very nature of society; and if such bishops as Timothy and Titus, Leighton and Usher, and a host which could be named, presided in the church, she would then be a glory in the earth;* but Anti-Jacobin

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aware, that many customs and opinions familiar to the most illiterate member of the church of Galatia, can *now* be known only by scholars, and even by them imperfectly?

§ We have no where said that St. Peter represented the Epistles of St. Paul in *general* as hard to be understood; and when you set yourself again to correct our interpretation of the original Greek, you will do well previously to read that interpretation.

‖ And are you very certain that επιστολαις is not the antecedent to οις? Be pleased to *look at* St. Matt. xxv. 19; Rom. ii. 14; Col. ii. 19; and Rev. xvii. 16, and you will find that the relative often agrees with the antecedent not in *gender* but in *sense*. That the sense here requires επιστολαις for the antecedent seems obvious, because οις are *things* or *passages* which the unlearned and unstable wrest as they do also *the other scriptures*. Now, though *things* or *passages* in St. Paul's *Epistles* are certainly *scriptures*, we know not by what mode of interpretation you can consider the *time* and *circumstances* of Christ's coming to judgment as scriptures. It would be impertinent in us to inform a TRANSLATOR of the New Testament, that the reading in some manuscripts is ων; but there may be readers of the Anti-Jacobin Review, who will thank us for the information.

¶ Nor ought they to be the judges themselves of their own humility; "by their fruits they will be known."

* But she cannot be a glory in the earth while such bishops as his lordship

Jacobin reviewers would be ſmitten by them with the rod of reproof,† which they deſerve. He appeals to Burnett, and the Biſhop of Lincoln's theology will confirm it, that the *Jure divino* claim is abandoned except by a few high churchmen;‡ but this ſketch admits no opportunity for a diſcuſſion of this ſubject. However, it would ſeriouſly become the reviewer, if he is a communicant, to conſider the characters which are declared in the warning before the Communion, *to eat and drink unworthily*, provoke *God's wrath*, and incur their own *damnation*, in whatever ſenſe that word ſhould be taken.

Kenn, I apprehend, was not an *Armenian*, but an *Arminian*, and more favourable to the Dutchman's error, than the Syrian's. He will not ſuppoſe men ſo ignorant as not to know this difference; it probably is an error of the preſs.§

The abuſe of King William is juſt what would have been expected from thoſe who call themſelves *Anti-Jacobins*, but are not *Anti-Jacobites*.‖ To William of glorious memory we owe, under God, every bleſſing we now enjoy in the ſucceſſion of the Houſe of Hanover. The eſtabliſhment of civil and religious liberty, and that noble toleration, which Anti-Jacobins ſo often expreſs their ardent wiſh to infringe. There is ſtill a race of *Jure divino* men, who grieve for the fallen glories of arbitrary power and oppreſſion with the Houſe of Stuart, and hate the very ſound of generous toleration;¶ but I avoid all politics.*

Sir,

ſhip of Lincoln preſide in her; and while her biſhops "have dominion over diſtricts, and pre-eminence over provinces!" Say upon the faith of a Chriſtian that this is *not* your meaning, and we ſhall then know what to make of this feeble apology for your numberleſs ſneers at *epiſcopal men*.

† Probably not, as Timothy was too well inſtructed to "reprove, rebuke, and exhort with all *long-ſuffering* and *doctrine*," to tread in the ſteps of the diſciples of Calvin.

‡ The declaration of any one biſhop is of no value whatever on this queſtion, ſo long as the church herſelf affirms the contrary. The Biſhop of Lincoln has declared, and, which is of more conſequence, has proved, that the 17th Article does not impoſe upon the clergy the doctrine of unconditional decrees. If you admit his interpretation of the language of the church in the one caſe, why do you reject it in the other?

§ Yes, Sir, it is *probably* an error of the preſs! We thank you, however, for your candour in allowing it.

‖ And this illiberal ſentence is juſt what might have been expected from an individual of a ſociety of miſſionaries, who call themſelves *Anti-Jacobites* but are not all *Anti-Jacobins*.

¶ Does every man "grieve for the fallen glories of arbitrary power," who queſtions the purity of the motives which impelled *William of glorious memory* to invade England after the birth of the Prince of Wales, and never to meditate ſuch an invaſion before that event? Then indeed there is ſuch a race as you deſcribe; and that race is even increaſing in number, as the real character of William is daily becoming better known: but this is like your ridiculous inference that no man can be a friend to the reformation who does not love and honour Luther as yo do!

* As a miſſionary you do not even exhort your followers to "fear the Lord

Sir, the tale you call *improbable,* is however, I believe, ſtrictly true.† — Count Zinzindorff communicated with the Lutheran Church to his death. But againſt him, as againſt all men who dare to reſiſt the torrents of error and corruption, the *blackeſt calumnies are circulated.* This race of calumniators is evidently not yet extinct.

When the moſt unequivocal evidence is given in the deſcription of his moſt honoured friends, that he has not concealed their infirmities, even this is turned to his reproach ‡ Let thoſe who know them better, deſcribe them, and ſhew wherein a feature has been miſrepreſented.

The ſtale calumny, produced with novel embelliſhments, reſpecting Aldwinckle, was refuted years ago in the moſt public manner before the Univerſity of Cambridge in the Senate Houſe,§ when that truly great character the Lord Chief Baron Smythe, teſtified his acquaintance with the tranſaction alluded to, and his fulleſt approbation of the author's conduct on that occaſion. This you muſt, or might, have known. To love a lie is nearly as criminal as to make it.‖

The reſpectable body of the Miſſionary Society needs no defender.¶ — The *imbelle telum* of ſuch antagoniſts excites not reſentment but pity.

The review cloſes with the acknowledgment, that an impartial Hiſtory of the Church, is yet a *deſideratum* in Engliſh literature. The author of the conciſe and impartial Church Hiſtory, which has provoked the cen-

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Lord and the king, and not to meddle with them that are given to change."

† We believe it to be a direct falſhood upon much better evidence than you have yet produced for its truth. But there are Moravian clergy, and we believe a Moravian biſhop, in London. Let them give us a hiſtory of Count Zinzindorff; and if they contradict the account that we have given, the name of our informer ſhall be produced to the public.

‡ Whoſe reproach? Look again into our reviews, and you will find that we have no where reproached either the Count or his friends; unleſs you deem it reproach to ſay that they were countenanced by ſo high a churchman as Archbiſhop Potter! But perhaps we ſhould have read Haweis for Zinzindorff. If ſo, you will do well to conſider whether you have not reproached the Count, by leading your readers to confound him with ſuch an author.

§ It may ſtill be worth your while to refute it to the world, ſince you are ſo little pleaſed with our refutation of it. We ſhall venture to aſſure you, that by doing ſo in the new edition of your hiſtory, you will render greater ſervice to the cauſe of methodiſm than by your account of Lady Margaret Haſtings's *marriage* and *conſequent ſenſations!*

‖ Except when the lie is loved and repeated by a Calviniſt; and then it becomes virtue! If this were not your opinion, you could not have publiſhed the incredible, the almoſt *impoſſible* tale of Biſhop Warburton and Dr. Maclaine. But pray, good Sir, what calumny have we revived, or what lie have we loved? We have proved from the principles, which you profeſs, that, had you been ſo unfortunate as to enter into a ſimoniacal contract for the living of Aldwinckle, you would have made a complete reparation for your error. Is this a lie or a calumny?

¶ You are one of that body, and you are a Calviniſt of a humbled heart!

ſures

ſures of the Anti Jacobin, has certainly at leaſt made an effort;* his readers, not theſe reviewers, will beſt decide how far he has ſucceeded, and at leaſt examine it till a better is produced;† and his labour will not be uſeleſs ſhould he merely act as Horace ſays *Vice Cotis*. He would only ſuggeſt that ſuch a hiſtory *cannot* come from the pen of an Anti-Jacobin reviewer.‡

MISCEL-

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* We ſaid that, notwithſtanding your three volumes, an impartial hiſtory of the Church is yet a deſideratum in Engliſh literature: what new effort have you made to ſupply that deſideratum?

† Till a better is produced! Dr. Maclaine's tranſlation of Moſheim's, though far from faultleſs, is worth a thouſand of it; and for the firſt 300 years Cave's *Lives of the Fathers*, though likewiſe not faultleſs, is preferable to both.

‡ Why ſo? Anti-Jacobin reviewers would not indeed miſrepreſent facts, nor diſtort opinions to ſerve the cauſe of ſchiſm or of Geneva; they would not exhibit the moſt eminent fathers of the four firſt centuries as *fools* and *knaves*, and then draw a ſneering compariſon between them and *epiſcopal men* of the preſent day; they would not compare the Chriſtianity of a modern *biſhop* of great learning and at leaſt apparent zeal, to that of *Julian the apoſtate*, and then complain that their own Chriſtianity had been compared to that of Gibbon; and they certainly would not pronounce all, who differ from them in any abſtruſe opinion, as "deſtitute of common ſenſe, inſulting their readers, at the ſame time, with proud boaſtings of their own humility! Theſe, to be ſure, are great defects in the eſtimation of thoſe, who have *looked into* the writings of the Fathers, only to adopt the greateſt faults, with which Jortin and you have charged thoſe burning lights of the primitive church; but notwithſtanding all this, there are writers among the Anti-Jacobins, whoſe learning and impartiality would ſuffer diſgrace by being brought into compariſon with thoſe of the rector of Aldwinckle. One word more, and we have done.

You have, in this letter, admitted, that he who believes the divinity of Chriſt with the atonement made by him for the ſins of men, and who is convinced that nothing but the powerful agency of the Holy Ghoſt is ſufficient to produce a real ſaving change in the human heart, may, without danger to himſelf, think very differently from you reſpecting the peculiar dogmas of Calvin. Now, Sir, are not you aware that ninety-nine out of a hundred of the eſtabliſhed clergy not only believe theſe fundamental articles of the faith themſelves, but alſo inculcate them upon their hearers, with a zeal and ability at leaſt equal to any that is commonly diſplayed in the conventicle of the independent, or in the tabernacle of the methodiſt? and yet you have repeatedly ſtigmatized as hereties all the clergy who are not Calviniſts! The preſent writer, no matter whether clergyman or layman, carries his notions of *free grace* much farther than you ſeem to do. In various parts of your hiſtory, you have ſo expreſſed yourſelf, as if you thought unſinning obedience would have a *claim of right* to eternal life; and your anonymous friend, in his ſcurrilous attack on the Biſhop of Lincoln, has poſitively affirmed that it would. Now, though it is of no *practical* conſequence to man what unſinning obedience would have a right to claim;

MISCELLANEOUS.

REVOLUTIONARY PORTRAITS.

PORTRAIT II.

DEDICATION.

TO THE CITIZÆN WHO KNOWS IT TO BE DESIGNED FOR HIM.

Tu veux regner, toi! et tu cheris la gloire;
Tu voudrais que ton nom vecut dans la memoire!
Il portera ta honte, a la posterité,
Etre a jamais hai! Q'elle immortalité! VOLTAIRE.

IS it a compliment to dedicate the life of a rebel and an apostate, *to a citizen* whose whole life has been one series of debauchery, vice, and scandal? *To a modern patriot* who has never ceased to prostitute his moral, political, and religious principles? *To a philosopher of the Gallic school*, who has alike admired La Fayette and Brissot, Marat and Robespierre, Barras and Buonaparté, because they were and are all alike traitors and rebels, atheists and regicides?

But to invite your attention, to excite your ambition, and to rouse your patriotism, I shall use the unusual and interrogatory stile of your idol, the Corsican despot over Frenchmen.

When all true Britons are united, when their united efforts, their united vigour, their united talents are necessary to preserve the independence of their country, why do you remain a partizan, an instrument of faction, a

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claim; yet the question is of importance in the *theory* of religion; because till it be answered, we never can comprehend the extent of that *grace*, about which you are constantly raving, and often to very little purpose. In the opinion of the present writer nothing can be more opposite to the general tenor of the divine dispensations, or indeed to the nature of things, than this assertion of the anonymous presbyter. Man had no claim of *right* to *life*; and were his obedience absolutely perfect, how could he have such a claim to *eternal* life? The covenant made with Adam was a covenant of *grace* as well as the covenant of the gospel; and were you to inculcate upon the good people of Aldwinckle, that no created being has a claim of right to eternal life; that the influence of the Holy Ghost was absolutely necessary to fit Adam for that state to which he was destined by the terms of the first covenant; and that the same influence cannot be less necessary to produce in us dispositions suited to the society of angels and archangels, and all the company of heaven; it is submitted to yourself whether you would not give them as clear notions of the extent of divine grace, as you do by representing human nature as a mass of sin and corruption—*perdita massa*,—and the decrees of God as capricious and arbitrary!

depreciator

depreciator of the public exertion, and a corrupter of public ſpirit? Why at St. Stephen's continue the deſpiſed, deſpicable, and degraded courtier of St. Cloud? Why, when you ſpeak of continental connexions, uſe the ſame arguments as the uſurper has done to diſſuade the Continent from any connexions with England? Why not tell *this truth*, that the advantage is reciprocal? Why ſay ſuch connexions are only uſeful for England? Why not ſay, that for the three laſt centuries, the alliance with, and the aſſiſtance of England, has preſerved the Continent from the Spaniſh, the Auſtrian, and the French yoke? Why not ſay, that in 1742, England prevented the ruin of Auſtria, and in 1756, the deſtruction of Pruſſia? Do you not know that England, and England *alone*, has prevented the partition of the Turkiſh empire? Do you not know that England, and England *alone*, ſaved the world, in 1793, from Robeſpierre's anarchy; in 1797, from the Directorial tyranny; and in 1801, from the Corſican deſpotiſm? Do you not remember that all the former and late aggrandizements of France took place, when the Continental connexions with England were broken?

Have you not read that *ſome English patriots in French pay* ſerved the intrigues and the ambition of Louis XIV? Are you not perſuaded that *ſome factions and rebellious perſons of Great Britain have ſerved and yet ſerve* the views and ambition of the Corſican upſtart?

Pray remember you were at the head of the diſcontented in England when the Corſican was at the rump of the rebels in France? Pray remember that his proconſuls in Italy, Holland, and Switzerland are but his firſt ſlaves? Do you think an Engliſh pro-conſul would be any thing more? Pray remember *your ſovereign—the ſovereign people*, ſo cruelly dethroned and enſlaved by this Corſican deſpot?—Be conſiſtent for once! and if you ſubmit to be the *ſlave of Buonaparté in France*, do not pretend to be a *friend* of *liberty* in *England!*

Pray forget the compliments of rebels, the dinners of regicides, and the feaſts of the whole pack of Jacobins, Septembrizers, Noyeurs, and other Revolutionary gentry!—Forget your *liberty* with Buonaparté, your *equality* with Talleyrand, and your *fraternity* with O'Connor! Be, if poſſible, a loyal ſubject to your king, an enemy to his enemies, a true friend of your country, a defender and not a deſerter of your country's cauſe, and ceaſe under Britiſh colours to wear any longer the livery of the Corſican ſlaves.

ANTI-CATILINE.

THE POLITICAL LIFE OF CHAS. EM. TALLEYRAND DE PEREGORD.

La Revolution Françoiſe a produit plus de Philipes que d'Alexandres.

MALLET DU PAN.

WHEN the kings of France, Henry IV. Louis XIII. and XIV. cauſed a Duke de Biron, a *Prince de Chalais*,* and a Duke de Montmorency to

* Prince de Chalais is the title of the eldeſt ſon of the firſt branch of the Talleyrand de Peregord family.—The preſent Prince de Chalais, Talleyrand's firſt couſin, is as good and loyal as his couſin is wicked and diſloyal. The Prince's worthy brother, the Viſcount St. Albert, is married to an Engliſh lady, and has reſided in the country ſince the beginning of the Revolution.

periſh

periſh on the ſcaffold for conſpiracy and rebellion, they were ſtigmatized by the factious, diſcontented, and ignorant part of all nations, with the appellation of tyrants; few hiſtorians, if any, have dared to declare that thoſe traitors to their reſpective ſovereigns deſerved their fate, or that by permitting juſtice to take its courſe, theſe kings, or their miniſters, moſt probably prevented a revolution, or at leaſt a civil war, which muſt have coſt thouſands their lives.

Had Louis XVI. in 1789, followed the advice of his beſt friends and counſellors, and made an example of twenty of the principal rebels of the States General, which he might then have done, an unjuſt poſterity would doubtleſs have called him a tyrant, and the rebels who periſhed would have been repreſented as victims to the cauſe of liberty; by this time, however, we have learned, that ſuch an act of vigour and juſtice would not only have preſerved his own life, and the lives of his queen, his ſon and ſiſter, but would alſo have prevented fourteen years of Revolution, ten years of war and miſery, and the loſs of millions of lives; and theſe men who were then marched out as rebels, have proved by their ſubſequent conduct that they well deſerved whatever puniſhment could have been inflicted upon them.

What can be the reaſon, that in all countries, and at different periods and ages, when any civil commotions or wars break out, we commonly read the ſame names amongſt the diſcontented or rebellious nobles? We believe it to be the fault of hiſtory, which, from a regard to certain families, conceals the truth, or makes it doubtful, and therefore the deſcendants of thoſe noble rebels think it an honour, and perhaps a duty, to be foremoſt among the diſcontented, or to become the direct oppoſers of the government of their country, however juſt that government may be.*

The Birons, the Talleyrands, the Montmorencys, the La Rochefoucaults, the La Fayettes, are found among the rebels to Louis XVI. as their anceſtors ranked among thoſe to former kings. Some of this rebellious poſterity have already received from the hands of their ſovereign mobs a juſt chaſtiſement for the crimes they committed againſt their lawful monarch; the Duke de Biron has been guillotined, and the Duke de la Rouchefoucault has been murdered; while their accomplices, La Fayette, Liancourt, Matthieu, Montmorency, &c. undergo a ſtill ſeverer puniſhment by being conſtrained to bow beneath the iron ſceptre of a Corſican upſtart and uſurper, and to ſee that rebellion which they began in the name of liberty, terminate (as ſuch rebellions uſually do) *in the moſt abject ſlavery.*

Talleyrand de Peregord is deſcended from one of the moſt ancient families in France; his anceſtors three centuries ago were ſovereigns of a country in the ſouth weſtern part of France, called Peregord; his father was a younger brother, who, from the extravagance of his anceſtors, had little elſe to leave his younger ſon than his claim to high birth.†

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* From Dalrymple's Memoirs, we learn the intrigues and plots which a Lord Ruſſel, a Sidney, &c. carried on with France. Had paſt hiſtorians known, or told the *official* truth, we ſhould not, perhaps, have recently witneſſed their deſcendants degrading themſelves by aſſiſting and aſſociating with the loweſt and moſt iniquitous of all mobs—the mob of a Burdett.

† Count de Perigord, Talleyrand's brother, has been a ſuperior officer during the war in the Britiſh ſervice; his loyalty was never ſuſpected; he

was

When a young man, in company with ſome of his debauched aſſociates of his own age at a public brothel, Talleyrand being involved in a quarrel, refuſed to give his adverſary the ſatisfaction demanded, the conſequence of which was, he was thrown from a two pair of ſtairs window into the ſtreet, and both his legs were broken by the fall, the fracture produced a lameneſs from which he has never recovered.* This accident, joined to his narrow income, induced his parents to adviſe him to take prieſt's orders—he complied with their advice, and before he was twenty-five years of age, he received, from the liberal bounty of his king, preferment to the amount of 20,000 livres per annum; before he had reached his thirtieth year, he was made biſhop of Autun, which increaſed his income to upwards of 100,000 livres; but large as this ſum is it was far from being ſufficient to ſupply his extravagance in gambling and women;† and when, in 1789, he was elected a member of the States General, for the clergy of Autun, it was ſuppoſed that his debts amounted to upwards of one million of livres.

Some years before the revolution he had connected himſelf with ſeveral brokers, ſtock-jobbers, and uſurers, for the purpoſe of making ſpeculations in the public funds, in hopes of being able by ſuch means to pay off the debts in which his vices had involved him.—But Talleyrand was yet a novice, and his ſpeculations enriched his aſſociates and impoveriſhed himſelf, while, by engaging in matters ſo unbecoming his order and rank, and continuing to lead a life as diſhonourable to the epiſcopal character, as it was diſgraceful to that of a gentleman, he loſt the favour of his ſovereign, the regard of his family, and the eſteem of every good man among his countrymen.

Thus overwhelmed with debt, in himſelf deſpicable, and deſpiſed by others, Orleans and his faction ſeemed to him his laſt reſource—that reſource which was always open to all deſcriptions of men of vicious propenſities, or of deſperate fortunes and characters; and to the intrigues of this faction Talleyrand owed his ſituation as deputy to the States General, ſince called the Conſtituent Aſſembly.

A revolution, or rather ſuch a ſeries of revolutions as we have witneſſed

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was lately baniſhed 30 leagues from Paris, becauſe he refuſed the hand of his daughter to an upſtart propoſed by Buonaparté.

* When Talleyrand was propoſed to Louis XVI. as a great financier, and ſucceſſor to Necker, the king anſwered, "Non, Talleyrand n'ira jamais droit."

† Among his numerous miſtreſſes was the Counteſs Hanault, by whom he had a ſon, born ſometime before the revolution, and named after his father, Charles. This young man had the misfortune to be deaf, but by the humanity of Mr. Windham, and other gentlemen of the ſame generous and loyal ſpirit, he was ſent to the Emigrant School, at Beaconsfield, where he was not only educated, but cured of his deafneſs. In the winter of 1800, I met him at Berlin, in the character of aid-du-camp to Louis Bounaparté, and, notwithſtanding the Engliſh education, which had been nobly beſtowed upon him, I found him one of the moſt ungenerous Anti-Anglomen I ever knew. The Counteſs H. his mother, left England ſome time after her bon ami (Talleyrand) was ordered to quit it, and reſided till the year 1800, at Altona.—She is the authoreſs of Adele de Lenauge, &c. and is a very accompliſhed woman.—Her huſband, Count de H. was guillotined in 1793.

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in France, could alone render a man in Talleyrand's degraded ſtate, an object worthy the notice of preſent or future biographers and hiſtorians; but,—d'etre a jamais haïs quelle immortalité—and ſucceſsful crime, when in place and power, may intereſt the inquiry, but never can command the eſteem of poſterity.

Of all the noble rebels who, in 1789, raiſed the ſtandard of rebellion againſt their GOD and King, Talleyrand is the only one who, by his place, ſhares, but ſhares with fear and trembling, the ſovereign power with the Uſurper—a word from Buonaparté will ſend him to the ſcaffold or Cayenne; he knows that Fouché has furniſhed his kingly compeer with numerous proofs of his political integrity and diſintereſtedneſs, proofs of ſuch a nature as to afford more than ſufficient cauſe for a deſpot to get rid of a troubleſome or diſagreeable miniſter, and were Joſeph Buonaparté as ambitious as his brother, he would have already occupied Talleyrand's place.

Did we know, or were we to recount the trifling and vicious origin of moſt of the remarkable epochs of the preſent revolution, our narrative would ſcarcely be believed. Moſt of the accomplices of the infamous Duke of Orleans were like himſelf—in debt and deſtitute of all credit. To get money it was abſolutely neceſſary to confound the already deranged finances of their country with their own, which were in a ſtill worſe ſtate of derangement; to procure the means, therefore, to ſettle the latter, great meaſures muſt be taken to average the former. Thus it was that Talleyrand was *conſidered* as a neceſſary acquiſition, and then, *for the firſt time*, this man appeared in *public capacity*, as a rebel.

In the conciliabula of the Orleans faction, Mirabeau propoſed, and his propoſition was adopted, that his worthy friend, Talleyrand, ſhould be fixed upon to bring forward, in the National Aſſembly, a motion of confiſcation, to which the poſſeſſions of the clergy were to be made national property. The motive which actuated Mirabeau in this inſtance was twofold; to humble the whole body of French clergy by the means of one degraded biſhop; and, by making him the mover of the queſtion, to quiet, if not ſilence, the ſcruples of a great number of people whom he well knew, even in the then ſtate of France, would regard ſuch a confiſcation as nothing leſs than ſacrilege.

Accordingly, on the 2d of Nov. 1789, Talleyrand made the propoſed motion, it was carried, and the National Aſſembly immediately decreed the ſale and confiſcation of the property of the French clergy. Yes; poſterity will ſcarcely believe that it was by Talleyrand, a noble and a biſhop, that the firſt ſap was made to undermine property in France; and that this man's motion occaſioned ſo abominable a decree, a decree which, in the time of Robeſpierre, was extended to a general proſcription of all men poſſeſſing property: to this motion it is, therefore, that we are to aſcribe all the proſcriptions and murders of ſo many thouſands of people, innocent of every other crime but of that of being men of property. Let Talleyrand reflect upon this, and then let him ſleep ſoundly on his bloody political laurels, if he can!

That this decree ſhould meet with great oppoſition from the clergy, is not ſurpriſing, but that it did not alarm all other men of property in France plainly proves the infatuation and ſelf-confidence of the French people, and this ſo much the more ſtrongly, as the clergy offered to pay 400 millions of livres, a ſum more than ſufficient to reſtore the balance and eſtabliſh the credit of the Royal Treaſury. Had this offer been accepted, the

revolution had been at a ſtop, or rather at an end; but the intereſt and ambition of the rebels required the contrary. It was not enough to plunder the clergy of their poſſeſſions, it was neceſſary to admit the greateſt part of the nation to a participation of the plunder. Aſſignats were decreed, and the plundered property was to be diſpoſed of in aſſignats; but thoſe which were to pay the national debt, were converted to the payment of no other debts but thoſe of Talleyrand and his aſſociates. From this period are to be dated Talleyrand's pretenſions to the reputation of being a great financier; he cajoled Neckar, wrote libels againſt his enemy, Calonne, produced plans of reform, and even offered a carte blanche to the Queen, could he be made ſuperintendant of the finances; in this, perhaps, he might, in the end, have ſucceeded, notwithſtanding the great averſion the King had for him, aſſiſted moreover as he was by Mirabeau, who had the ſame pretenſions to being made foreign miniſter; but a decree of the National Aſſembly, moved by the ariſtocratic party, as it was then called, forbade all the members of this Aſſembly to accept of any place or employment under government for ſome years after this Aſſembly had ceaſed.

Vexed as Talleyrand was at this diſappointment, he found ſome conſolation in being by turns member of the eccleſiaſtical, diplomatic, financial, and other profitable committees of the National Aſſembly; and when, in 1790, Spain was apprehenſive of hoſtilities with England, on account of the Nootka Sound buſineſs, Talleyrand ſhared with Mirabeau the Spaniſh dollars which produced the decree that declared the family compact of the Bourbons, a national alliance between France and Spain.

By confiſcating the property of the clergy, the *French philoſophers and patriots* ruined only the temporal affairs of that body; a new decree of the National Aſſembly propoſed and expedited by Talleyrand, ordered all biſhops, curates, and other members of the clergy, to take an oath to be faithful to a conſtitution not yet half made up, and to acknowledge no other authority in ſpiritual caſes than that of the nation; an oath which was as cruelly oppreſſive, as it was contrary to the former oaths of the clergy and the duties and rights of the Gallican and Roman Catholic Church; thoſe who obeyed the diſtates of their conſciences were deprived of their benefices and preferment, which were given to young debauched abbés, and freethinkers, of Talleyrand's own character. This infamous and impolitic decree may be regarded as one of the principal cauſes of all thoſe civil troubles in different parts of France which gave riſe to the numerous cruelties perpetrated in La Vendée, and other provinces, and notwithſtanding Buonaparté has compelled the preſent weak Pope to interpoſe his authority for the purpoſe of putting an end to thoſe diſturbances, they yet continue between the conſtitutional and nonjuring clergy and their adherents. Talleyrand, and other diſciples of Voltaire and Rouſſeau, (men who wrote very ably in defence of toleration, philoſophy, and patriotiſm) proved themſelves (as indeed is ever the caſe with ſuch intemperate advocates of unconditional freedom) the moſt inhuman and the moſt intolerant of all fanatics in every inſtance where they had occaſion to apply their principles of philoſophy and patriotiſm. Theſe words require an apology, ſo ſhamefully have theſe ſacred names been polluted in modern times by French ſophiſts and ſceptics, as the word republic has been by French aſſaſſins, madmen, levellers, and deſpots. The preſent generation muſt paſs away before either of the above terms can reſume its priſtine and native honours.

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In April, 1791, Mirabeau terminated his infamous career in the arms of his friend Talleyrand, who, of all Mirabeau's accomplices, was the moſt worthy of ſuch honourable diſtinction. The laſt words of this deceaſed traitor are well known, but it can do no harm to repeat them here: addreſſing himſelf to Talleyrand, he exclaimed, "*J'emporte avec moi les fondemens de la monarchie Françoiſe—Les factieux ſe dechireront pour ſes lambeaux—ta mon ami a trop d'eſprit pour ne pas avoir ſa part.*"*

After Talleyrand had paid his debts, and per fas et nefas was become a man of property, the court found it an eaſy matter to bribe him to their cauſe, particularly as the jacobins and republicans were gaining ground very faſt, and were in their turn eager to ſeize their ſhare of the national treaſury and government. It has been ſaid that Talleyrand was privy to but betrayed the king's departure for Montmedy in June 1791; from good authority, we know that infamous action belongs to La Fayette; and, on the contrary, it was to Talleyrand and his faction that the king was indebted for the favourable alteration made in the conſtitution, as well as for the attachment which the conſtitutional faction manifeſted towards the king when it withdrew itſelf from the Orleans party, the rump of which it is well known continued its intrigues under the direction of Sieyes as chief, until having no farther occaſion for the name and influence of Orleans, it brought that murderer of his king and brother to the ſcaffold.

Rebels are never diſintereſted; when Talleyrand made his peace with the court, he took care to make it upon advantageous terms to himſelf.—The conſtitution, indeed, did not permit him to accept of any oſtenſible employment, but by the ſame conſtitution the king retained a civil liſt, and he had it in his power to diſpoſe of large ſums of money without any controul. Talleyrand was aſſured of 100,000 livres per annum, until the king could, conſtitutionally employ him as a miniſter of finance; a ſituation which, impelled equally by his avarice, intereſt, and ambition, he ardently wiſhed for; but his inſatiable thirſt for money in the mean while, ſuggeſted another ſource of enriching himſelf: by freſh intrigues at court he procured a man to be nominated ambaſſador to the King of Great Britain, whoſe inexperience was known, and whom he could govern as he pleaſed. This man was Chauvelin; and Talleyrand had the buſineſs of the embaſſy to negotiate; the former at the ſame time receiving inſtructions not to do any thing without conſulting the latter, and always to follow his advice.—It has before been obſerved that Talleyrand ſpeculated in the public funds; he was now in a ſituation to do it with ſafety and advantage; and, if we may believe his accuſers in France, from November 1791, to December 1792, he by theſe ſpeculations did not make leſs than 50,000*l.* ſterling.†

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* When Mirabeau, in 1789, aſſiſted Talleyrand to plunder the clergy, himſelf accuſing the court *fripons* of being the cauſe of this plunder, the following quatrain appeared:

Puis ton eloquence vehemente mirabelle
Ecraſer les fripons qui jettent nos affaires,
Un voleur converti peut precher ſur l'échelle
En pendant ſes confreres.

† The Journal des Jacobins, July 13, 1793, ſays, two millions of livres, but the Gazette de France of July 5, makes the amount no more than 1,500,000 livres.

Talleyrand expected that on his arrival in England with his pupil he ſhould be received by the Engliſh nation with honour and applauſe; concluding, as moſt of his accomplices had done, that from ſome ſpeeches of the oppoſition members, and from the deputations of the Correſponding and other ſelect ſocieties, the French revolution was not only much approved of but greatly admired in England: in this, however, he was diſappointed, for he found the contrary to be the caſe; and except among a few men of ſimilar principles to his own, he was received with deſerved contempt by all the Engliſh nobility and gentry; to this contempt inſults were frequently added; to which circumſtance, and not to his being afterwards ordered out of the kingdom, we are to date his conſtant hatred to England and to Engliſhmen.

A ſhort time after Talleyrand's arrival in this country Petion was invited over by ſome of the principal of the Engliſh jacobins: ſince the return of the king from Varennes this man and Talleyrand had no longer been of the ſame faction, but they were both alike jealous of the proſperity of England. The honourable reception which Petion met with not only from the oppoſition members, but from the jacobins Tooke, Cooper, Sharpe, Eaſt, and Co. and their aſſociates, induced Talleyrand to court his friendſhip; and the more ſo, as Petion at the very ſame period was choſen by the intrigues of the French jacobins, Mayor of Paris. Through this man's introduction to the above and other factious and diſſatisfied jacobins and republicans, Talleyrand afterwards formed thoſe plots, which, had it not been for the vigorous meaſures of Mr. Pitt and his adminiſtration, and the impolitic declaration of war by the French Convention, might have cauſed a rebellion if not brought about a revolution in this country.

As the oppoſition had its official paper, the Chronicle, ſo Talleyrand procured the jacobins of different Engliſh ſocieties their's, called the Argus; but not ſatisfied with a morning paper, an evening one called the Courier was, by the advice of the famous intriguer Beaumarchais, eſtabliſhed in 1792; and in theſe prints every thing that was hoſtile to government and ſubverſive of the eſtabliſhed religion found ready admiſſion. Nothing that was looked upon as likely to promote diſſatisfaction towards the one and contempt of the other was rejected. The Argus, which, if poſſible, was more virulent than the Courier, was diſtributed in all places of reſort, frequented by the moſt ignorant, which uſually make up the moſt numerous claſs of ſociety. In this faithful and loyal occupation Talleyrand was aſſiſted by Beaumarchais and ſeveral depraved Engliſh, Scotch, and Iriſh jacobins: he had alſo for a coadjutor Abbé Noel, formerly a ſubtutor in a college, at preſent a preſect, but then a moſt extravagant revolutioniſt.—This man had during 1789, 1790, and 1791 been the editor of a French paper called La Chronique de Paris, the official paper of Talleyrand and the conſtitutional faction until the Courier was gained over by the court party. Noel from his arrival and during his ſtay in England, aſſociated with all the literary men of jacobin principles, and if not the writer was at leaſt the planner of moſt of the ſeditious pamphlets both in proſe and verſe, which in the ſame manner inundated the Engliſh preſs in 1792, as had been the caſe with the French preſs in 1789.

When Louis XVI. was perſuaded by his miniſtry to aſſiſt the American rebels, he was too young to foreſee the conſequences of the meaſure: when he came to mature years, and dear bought experience had made him wiſer, he was wont, when among his confidential friends, to ſpeak with abhor-

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rence of thoſe miniſters or of any other who encouraged diſcontent and rebellion; the conduct of Talleyrand, therefore, was of course displeaſing to him; but as he had no power to order Talleyrand to return to France, his intention was, ſo early as in February 1792, to recal Chauvelin, and to ſend in his ſtead M. Deleſſart, who poſſeſſed abilities too conſiderable to ſuffer himſelf to be governed by any body. This intention of the king was fruſtrated by the means of Talleyrand's correſpondence with his new friend Petion; after a motion made by Briſſot, to whoſe faction Petion belonged, the National Aſſembly paſſed a decree of accuſation againſt Deleſſart, and ſent him priſoner to Orleans.

Amid the various changes in the French miniſtry, in March, April, and May, 1792, the king could not find any man whom he could confide in, and who would accept of the ſituation of ambaſſador in England. It was offered to Count de Mountmorin and ſeveral others who declined it.—Talleyrand, who through the medium of his friends that were the king's council, was informed of the opinion which the king entertained of him and his conduct, perceiving that the jacobins were preparing a new revolution, at once threw off the maſk, and a ſecond time joined the rebels againſt his ſovereign and benefactor.* By his advice Petion invited over to France ſeveral members of the different rebellious Engliſh ſocieties: theſe perſons arrived at Paris in the beginning of June 1792, and ſome of them were lodged with Petion at the Mairie. Petion was there allpowerful, and preſented theſe toi-diſant Engliſh patriots to all his friends, and cauſed them to be received members of the Jacobin Club at Paris.

In a ſecret deliberation held at Petion's houſe on the 16th of June, 1792, at which were preſent Briſſot, Roland, Condorcet, Guadet, Manuel, Santerre, &c ſome of thoſe Engliſh patriots were admitted, to whom the queſtion was put whether they thought it probable that England would declare itſelf a republic, and unite with France in the deſign of forming an univerſal republic, if France were to ſet her the example, by deſtroying monarchy with the monarch? Their anſwer was given in the affirmative; and indeed it was conſidered by the conſpirators themſelves the more probable, as not only the private letters from Talleyrand to Petion, but all official letters from French emiſſaries in England, in the poſſeſſion of the late miniſter Roland, repreſented the Engliſh people as ripe for rebellion, and a revolution in England as certain. It was then determined upon to cauſe a revolt at Paris, to attack the Thuilleries, and in the confuſion to murder the king and the royal family, and to declare France a republic. This projected revolt took place on the 20th of June, but the firmneſs of the king and the want of courage in Santerre rendered this day's plot unſucceſsful.†

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* Theſe particulars I had from young Sarbine, a friend of Talleyrand, but a greater friend to his king: he left England for France, in May 1792, having received ſome intimation from Talleyrand that there was a chance of his being employed; but this hope was held out to him for no other purpoſe than to give Talleyrand an opportunity of getting rid of a ſuſpected friend, to whom he was obliged.

† I dined with two of the Engliſh patriots in June 1792, at the Duke de la Rochefoucault's, who both lodged with Petion, and ſome days after ſaw them

Among Talleyrand's travelling agents one of the moſt active was Achilles Charles Audibert, from Calais: this man ſpoke good Engliſh, and was ſent by Talleyrand more than once to Mancheſter, Birmingham, Glaſgow, and other places, where ſeditious ſocieties were eſtabliſhed. When a convention was decreed in Auguſt, 1792, Talleyrand ſent over Audibert to his native city, Calais, to get one of the principal Engliſh rebels, Thomas Paine, elected a member of the French Convention. This ſtep was intended to ſhew the Engliſh patriots, that he and the reſt of the French patriots continued faithful to the promiſe which they had made at Petion's houſe the June preceding, of fraternizing with them and ſupporting them in their conſpiracies in this country.

When Audibert had ſeen Thomas Paine ſafe at Paris, he, either in conformity with orders from his principal, or only on his own account, joined ſome other patriots in the robbery of the king's Garde de Meubles; and, after the double diſgrace of his patron Talleyrand, both in France and England, he went to Hamburgh, where, with part of his plunder, he ſet up as a merchant; but in 1799, after taking in ſeveral merchants, who were for the moſt part Engliſh, to the amount of 10,000*l.* he made a fraudulent bankruptcy, and abſconded; and his name, after being burnt by the hands of the common hangman, is now affixed to the pillory on the 'Change at Hamburgh. *This ſhort narrative of one of Talleyrand's agents may be juſtly applied to many of them.*

After what we have related of Talleyrand's conduct, it is not ſurprizing that when the news of the arreſt of the royal family, on the 10th of Auguſt, arrived here, Chauvelin or rather Talleyrand ſhould accept employment under thoſe rebels who had dethroned his king; but it certainly does not ſurprize us that he ſhould have the impudence to, with his pupil Chauvelin to be acknowledged as ambaſſador not only from rebels, but even from the regicides after the murder of the king. Nothing but his firm opinion that a revolution would take place in England could induce him to offer ſo great an affront to the Engliſh monarch and to the Engliſh nation; ſo certain was he of this revolution that when Chauvelin was ordered away, he ſaid, in the preſence of Chauvelin's ſecretary, Rhenard, and of two other perſons,—"The King of England has ordered you away, but depend upon it, my friend, the Engliſh republic will ſoon call you back again and revenge you."

No ſooner had Chauvelin quitted this country, than Talleyrand retired with his bonne amie the Counteſs F. to Kenſington, where he took a houſe, together with ſome other emigrants as loyal as himſelf. The ſucceſſes of the combined powers during the campaign of 1793, and the public ſpirit

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them arm and arm with him, with red caps upon their heads. I afterwards ſupped with one of them at the banker Perrigau's, when, rather in liquor, he told us theſe and other particulars;—that the plan of the Briſſotins was to form a republic and to murder the king and family in a revolt, and not by a legal murder, which they knew would expoſe the regicides to the horror of ſucceeding ages. This patriot more than once curſed Santerre for his want of ſpirit on the 20th of June, in conſequence of which the plot miſcarried. He told me he was to return home in a few days with diſpatches from the French republicans for Talleyrand, whoſe advice and aſſiſtance the Engliſh republicans wanted.

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and loyalty of the beſt part of the Engliſh nation, proved to him how falſe his calculations were reſpecting a revolution in England, and an univerſal republic; he had too haſtily aſſimilated the character of Engliſhmen with the cruel and degraded one of his own countrymen; but this was not his only vexation; his friends in France, the Briſſotins, were in their turn proſcribed, and Talleyrand was included in this proſcription: he more than any other rebel had deceived all parties; the royaliſts, who had only found in him a philoſopher and a republican, under the habit of a biſhop; and the jacobins, who only ſaw a biſhop under the cloak of a philoſopher and republican:—thus proſcribed in France, which he had ſerved at the expence of his honour and duty, he could not long expect protection in England, which, by all poſſible means, in violation of the laws of hoſpitality as well as thoſe of nations, he had laboured to injure; while in this country he had no public or privileged character, and his plots and intrigues carried on in Chauvelin's name, were as guilty as they were infamous, as cowardly as they were deſpicable; and in any other country but England the name of another would never have ſheltered him from condign puniſhment; the generoſity of that government which he wiſhed to overthrow, and thoſe very laws which he had violated ſaved him from merited deſtruction.

At the time Talleyrand was ordered to quit England his firſt accomplices, La Fayette, the two Lameths, La Tour, Maubeurge, &c. were confined at Spandaw in Germany; and in every part of Europe the conſtitutional rebels were as much deteſted as the jacobin regicides, becauſe theſe had never murdered the king in 1793, had not the former taught them to inſult and deſpiſe him in 1789 and 1791. Talleyrand had therefore no other alternative left than to go to America. Moreau, St. Mery, and all thoſe Frenchmen who had been either rebels to their king or had forſaken the jacobin cauſe, and who had been obliged to emigrate in order to ſave their plunder or their lives, were there before him. In America he was certain of finding many of his countrymen as fond of La Fayette's ſacred rights of inſurrection as himſelf, as much attached to that part of the ſyſtem of equality which conſiſts in levelling the properties of others to the ſtandard of their own, and equally deteſted by all honeſt and good men of every country.

Fortunately for the citizens of America their preſidents at this period were no friends to French innovation, and too independent and loyal to ſuffer themſelves to be bribed by French emiſſaries or influenced by French intrigues.

At the period of Talleyrand's arrival in America a treaty was negociating between that country and England: he had frequent intercourſe with Mr. Jefferſon, and ſeveral other Americans who had ſituations under government or were members of the two houſes of the States; men either gained over to France, or who, from hatred to England, were ſuch political fanatics as to prefer riſking the ruin and deſtruction of their country, by adopting the French revolutionary policy, to its glory, advantage, and preſervation by a treaty with England.—Talleyrand calling himſelf the friend of La Fayette, to whom many Americans think they owe their independence, ſucceeded in his intrigues againſt England to a much greater extent than could have been expected from a proſcribed emigrant, and one who was deſpiſed throughout Europe. It is true he did not ſucceed in preventing that treaty between England and America from being carried through,

but he created ſuch oppoſition to it, that by one of the laſt acts of the regicide French Convention, as a reward for their intrigues, his outlawry was annulled, and his rights as a French citizen reſtored to him.

A French politician ſeldom, but a French prieſt who is a politician, never ſacrifices his reſentment to the good of the ſtate or of mankind. Experience proves this remark, and it was ſtrongly evidenced in Talleyrand, who, to revenge himſelf of ſome individuals who oppoſed his plots in America, determined to ruin the commerce of the Americans, notwithſtanding his benefactors and friends, had he ſucceeded, muſt have ſuffered equally with his oppoſers and enemies.

When he returned to France in 1796, the French Directory and the two Councils, were divided into two parties, the Jacobin, calling itſelf the republican party, made up of the rump of the regicide Convention, and the moderate party, ſuſpected to incline towards a conſtitutional monarchy, conſiſting of many perſons both of the Conſtitutional and Legiſlative aſſemblies, and with whom Talleyrand had formerly been connected. He, however, joined neither, but for ſome time, that he might have leiſure to reconnoitre his ground, lived retired with his new miſtreſs, the preſent Madame Talleyrand.

In the beginning of 1796, a new paper money, called mandats, was iſſued inſtead of the aſſignats, which had loſt all credit. Mandats were by law forced upon the people for the value of cash. A financial memorial comparing the finances of France with thoſe of America, in 1783, was preſented to the Directory by Talleyrand's friend, Barras; this was the firſt ſtep that introduced him to the Directory's notice. The memorial was found to contain ſo many juſt obſervations and hints that it was ſent to the Financial Committee of the Councils of the Five Hundred:* the Miniſter of Finance knew that Talleyrand had more than once intrigued to get at the head of that department, his jealouſy therefore was excited by this memorial; he was, however, miſtaken as to Talleyrand's views in this point; the French finances were at this period in the greateſt confuſion, and the Miniſter was the object of the hatred of all the ſtate creditors, and of the national armies, who were not paid, and the Directory was not yet powerful enough to protect him from the reſentment of the public; fond as Talleyrand ever has been, and ſtill is of honours and profit, he always forms his plans ſo as to obtain them without riſk, and enjoy them in ſafety. Some time after, when it was publicly known that Lord Malmeſbury was to go over to France to negotiate a peace, a new memorial† was preſented by Talleyrand to the Directory, in which the negotiation and the negotiator were made the ſubjects of his remarks: by this memorial its author at once manifeſted his deep rooted hatred to England and Engliſhmen; and could Rewbel have deviſed any method to get rid of his friend La Croix, the Miniſter of the Foreign Department, Talleyrand had been choſen for his ſucceſſor.

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* Talleyrand's enemies ſaid it was written by St. Aubin, a well-known revolutionary financier.

† Both this man's memorials were printed in extracts in the Redacteur, the official paper of the Directory. Segur, who had been French Ambaſſador at St. Petersburgh, at the time of Lord Malmeſbury being at that Court, aſſiſted Talleyrand in this laſt compoſition.

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After this negotiation was broken off and the particulars of it printed from the report of Lord Malmesbury, La Croix's ignorance was so manifest as to determine the Directory never more to employ him in any negociations, and Talleyrand took care, by several keen observations, from time to time inserted in the public prints, to remind the Directory of this ignorance, and to keep their determination in view.

In June 1797, Lord Malmesbury was, for the second time, sent to negociate a peace with France, and Barras, Carnot, and Barthelemy, forced Rewbel to give up his protege La Croix, and give his sanction to the nomination of Talleyrand to his place.

Had not the English opposition been blinded to every thing else but the indulgence of their factious principles, the promotion of Talleyrand, at this period to the foreign ministry in France, a man whose hatred to England is proverbial, not only in France but in every quarter of Europe and America, would have enabled them to conclude that the French Directory had no intention to make peace *with England**, but that their whole design was to amuse the attention of the people of France preparatory to the new revolution which three of its members were then planning in favour of Jacobinism.

Before, however, we enter into any particular discussion of Talleyrand's ministerial career, we must observe that he was one of the Diplomatic Committee of the Constituted Assembly, which he, by misrepresentations induced to decree, on the 2d of May, 1790, *that the French nation for ever renounced all conquests and consequently all wars leading to that object*; and such is the consistency and rectitude of this man, that he has not negotiated a single peace, except the last with England, without indirectly obtaining some acquisition to France by conquest and exaction; and not a war has been declared by France since he has been Minister, whose sole object was not conquest and plunder: nay, even without any declaration of war he has wrested from the allies of his country, various possessions; among the rest Louisiana and Parma from Spain, and the Isle of Elba from Tuscany, and had not the bravery of Englishmen interposed, Egypt had been torn from the hands of another ally, the Turks.

Talleyrand may, perhaps, for some time, continue to retain some degree of consequence, but he never can be a great man. That power which rebellion and intrigue have invested him with, he has used with a *coward's craftiness* to plunder and insult the unprotected, to oppress and weaken, more and more, those whom the oppression of others and their own exposed condition had already rendered incapable of resistance. In all the attacks made by Buonaparte upon Germany, Italy, Switzerland, and Holland, he has shared in the blood-thirsty avarice which projected them: and an impartial posterity will class him among those human monsters who are sent by an offended Providence to punish the age which brings them forth.

Knowing the intentions of the Directory to continue the unpopular war with England, and apprehensive that the odium of the unsuccessful con-

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* The Directory well knew that the then British Ministry would never consent to conclude a peace in the remotest degree dishonourable or likely to prove ruinous to their country, and no other would Talleyrand consent to.

clusion

cluſion of the negociation would be caſt upon him, at the ſame time unwilling to expoſe himſelf to a comparative view with ſo able a negotiator as Lord Malmeſbury, Talleyrand procured the place of negociation to be changed, and Liſle to be ſubſtituted for Paris. As a Miniſter he could not abſent himſelf from the reſidence of the Directory, when Tourneur, formerly of the Directory, and Preville, the Miniſter of Marine, were nominated negotiators on the part of France, and Maret was appointed Secretary.

Citizen Maret was an old acquaintance, or rather accomplice of Talleyrand, having firſt been a member of the conſtitutional faction, and afterwards changed his party and joined the Briſſotines. When France was declared a Republic, during the autumn of 1792, Maret made ſeveral voyages to England, was acquainted with all the factious Engliſh as well as Talleyrand, and, like him, deteſted England. After the murder of the King of France, and the diſmiſſal of Chauvelin, Talleyrand, by his intrigues, procured this man the Convention's mock commiſſion to negociate with England, and he accordingly arrived at Dover; but ſuch were the pacific intentions of the regicides, that before it could poſſibly be known at Paris that Maret was forbidden to go on to London, they declared war againſt this country.

Maret is a man of ſome abilities, but, like moſt of his countrymen is very aſſuming, and is not over delicate in what manner he is employed; neither Talleyrand nor the Directory were ignorant how unfit the two negociators, whom they had ſent to Liſle, were for the buſineſs they were ſent upon; the Directory, however, did not truſt their new Miniſter ſo far as to employ his friend Maret, and perſons were ſet to watch his conduct. Le Tourneur and Preville were the nominal negotiators, but Maret was the real one. The particulars of this ſecond negotiation with France are well known.*

The Pariſians, ſaid Talleyrand, had, during the whole ſummer of 1797, many ſevere battles to fight with the Engliſh guineas on one ſide, and the Pruſſian Frederic d'ors, Dutch ducats, and Spaniſh dollars, on the other; and whether the Engliſh guineas got the better of their adverſaries, or the offers of England were ſuch as Talleyrand thought humiliating enough for this country, and ſufficiently advantageous to France, it is a fact, that on the 19th of Auguſt, 1797, Talleyrand propoſed to the Directory to accept them, and in all the French newſpapers it was declared that the peace was actually ſigned.

Ambitious men of all countries will ſuffer many affronts before they will give up place or power, but there is no meanneſs, no inſult of ever ſo vile a nature, which an ambitious Frenchman will not ſubmit to rather than reſign. When Talleyrand made this propoſition to the Directory at its public ſitting, in the preſence of the five Directors, and of La Garde, their ſecretary. Rewbell, after reading over Talleyrand's memorial, to himſelf, threw it in his face, ſaying—*Sacre Pretre! ou tes un imbecile ou un coquin*

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* This negotiation was called in France the telegraph negotiation, becauſe all correſpondence was carried on between the French negociators and the Directory, by the telegraph between Paris and Liſle; and often when Lord Malmeſbury preſſed Le Tourneur for an anſwer to different propoſals, his conſtant reply was—*Le Telegraphe n'en dit encore rien.*

gagné

gagné parler Anglais—call upon me after our ſitting is over, and I will prove to you that you are either one or the other." Talleyrand of courſe ſubmitted to the ſtrong argument of his Sovereign, and the next day made ſome new demands upon England, on the part of the Directory.*

Whether Talleyrand publiſhed this ſcandalous tranſaction to be revenged upon Rewbell, or whether the latter did it in order to humiliate Talleyrand, whom he ſuſpected of having received a bribe, which he did not wiſh him to ſhare, is unknown, but in twenty-four hours after the tranſaction it had not only been circulated through the directorial parties, but had found its way into ſeveral newſpapers.

Talleyrand, in this inſtance, was very near loſing his place, and it required all his readineſs in manœuvre to avoid the vengeance of the Directorial trio, Rewbell, La Mavellier, and Barras, particularly when it was known that Barthelemy had read and approved of Talleyrand's memorial before it was preſented to the Directory, and he had told ſeveral members of the two Councils, that the triumvirate had their own private reaſons for not making a peace with England on any terms whatever; and had not Talleyrand been previouſly truſted with the confidence of Barras, as to the revolution of the 18th Fructidor, even his intrigues would not have ſaved him. Through the perſuaſion of Barras, Rewbell accepted an apology, in which Talleyrand accuſed his friend Maret of having miſled him; him, therefore, he gave up to the vengeance of the Directory: and no ſooner did the revolution of the 4th of September following, or as it is called, the 10th Fructidor, take place, than Maret, with Le Tourneur and Preville, were recalled; and as long as Rewbell continued in the Directory Talleyrand no more dared to propoſe any employ for Maret, whom the directorial trio had aſſuredly tranſported to Cayenne had not one of the miſtreſſes of Barras uſed her influence to prevent it.

Some time after this infamous revolution, the fortunate Bonaparté forced upon the Emperor the peace of Campo Formio, which was drawn up by Talleyrand. We have nothing to add to what is ſo well known reſpecting this tranſaction, and the intrigues, inſolence, avarice, and bad faith of Talleyrand, and the French Directory, during the negociation at Raſtadt: theſe require no comments from us.

No nation at war with France had leſs provoked its attacks, or had oftener negotiated for a peace with her, than Portugal. The intereſt and the money of Spain at laſt procured permiſſion from the inſolent Directory, to ſend a Portugueſe negociator to Paris, and after many humiliations and great pecuniary ſacrifices, a peace was ſigned a ſhort time after between France and Portugal; but ſoon, to the ſurpriſe of all Europe, this

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* This politico-comical ſcene is mentioned in the L'Eclair, Le Thée, and other papers of that period, and when Barthelemy was aſked at Altona, in 1799, by the former *bonne amie* of Talleyrand, the Counteſs F. whether it was true, he confirmed it.

About the ſame time copies of ſome letters from Rewbell to Talleyrand, in 1789, were handed about at Paris; in thoſe the then humble attorney Rewbell, ſpeaks to *Monſeigneur*, the Biſhop Talleyrand, of nothing but his *haute ſageſſe, profond ſavoir, & talents inappreciables*, &c.; nobody but Talleyrand could have publiſhed them, but he accuſed his enemies of having done it with a view to embroil him with his then ſovereign—Rewbell,

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negociator and ambaſſador was ſent as a priſoner to the Temple, by the expreſs order of Talleyrand. This arreſtation, ſo contrary to the laws of nations, took place in conſequence of a diſcovery having been made by the then miniſter of police Sottin, that Talleyrand had received a million of livres, beſides the two millions he had ſhared with the directors: all this he denied, and, in his turn, accuſed the ambaſſador of having received bribes from England, to make ſuch repreſentations to his court as induced it to refuſe to ratify the treaty made with France. It was only by ſacrificing more money that this ambaſſador obtained his liberty, and was not detained a priſoner until a general peace, as was the wiſh of Talleyrand, and the deſign of the firſt reſolution of the Directory.

* That the foreign diplomatic agents at Paris ſhould ſee with terror the ſo often repeated violation of the rights of nations, in the arreſt of ambaſſadors from independent princes and ſtates, is not to be wondered at; they trembled for their own perſonal ſafety and liberty; but that this inſolent violation did not cauſe a general alarm among all thoſe ſovereigns who were either at peace or war with France, poſterity will ſcarcely believe, when it is known that Miniſters from Tuſcany, Venice, Genoa, from the Pope, from Switzerland, Geneva, Portugal, Bavaria, Sardinia and Naples, were in the character of diplomatic miniſters or agents from ſovereign princes and nations, and acknowledged as ſuch by the French government, arreſted and ſent priſoners to the republican Baſtile, the Temple.

A government that with ſo little ſcruple could openly break through all the rights of nations, could not be expected to regard the rights of private treaties; in conſequence of a memorial from Talleyrand, the Directory, by a decree of the 2d of December, 1797, declared all ſhips of any nation whatever on board of which ſhould be found any ſpecies of Engliſh goods, lawful prizes to the republic. Denmark, Sweden, and Pruſſia made humble remonſtrances, but the French privateers captured their ſhips, the French tribunals condemned them, and Talleyrand and the French directors ſhared the prize-money.†

If Talleyrand really thought to injure the Engliſh commerce by this law, we muſt doubt his abilities as a politician or as a ſtateſman, becauſe, in conſequence of it, the trade of England with neutral nations from being paſſive became active. Engliſh ſhips, under convoy, carried them the various articles they ſtood in need of; before this they fetched them in their own ſhips, whence to other profits which England derived, freightage was

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* In July, 1798, I was charged with diſpatches from a neutral ambaſſador at Paris, to a neutral ambaſſador in London. The ſame day on which I got them, domiciliary viſits were decreed, and at one o'clock in the morning this ambaſſador called upon me and burnt the diſpatches in my room, ſaying, "although thoſe diſpatches contain nothing but what I am juſtified in writing, yet were they diſcovered I ſhould be ſent to the Temple." Such was the terror of friendly ambaſſadors in France. This gentleman repreſented a nation that never was at war with France.

† When the French government dared to behave thus to the neutral maritime powers, at a time when the French navy was nearly annihilated, what would it have done had it been as powerful by ſea as by land? its conduct in Germany, Italy, Switzerland, Holland, &c. anſwers this queſtion.

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added. There is no room to doubt of Talleyrand's having intended by this decree to vex and inſult the neutral powers, and there is as little doubt of his and the Directory's wanting ſome pecuniary contributions to be offered them by theſe nations: but whatever was the cauſe of this decree being paſſed, it was certainly an infraction againſt and annulled all former commercial treaties between France and the neutral powers; but ſo much had the world been accuſtomed of late to the inſolent and treacherous conduct of France, that notwithſtanding the French men of war and privateers captured upwards of 1400 merchantmen, and condemned upwards of 800 belonging to the Swedes, Danes, Pruſſians, Americans, &c. none of thoſe nations *then* armed againſt France to defend their rights and property, but they one and all contented themſelves with timid repreſentations, made through the medium of their reſpective ambaſſadors at Paris.*

What the inſolence of the regicides did not effect, Talleyrand's intrigues with ſome national jealouſy of England's proſperity effected ſome years after, when three of theſe nations entered into an armed league againſt England. One would think indeed from preſent circumſtances that moſt of the European ſtates would rather pay a forced reſpect to the reign of terror and violence in France than ſubmit to the juſtice of the Engliſh councils and government, which always invariably conforms to the acknowledged laws of nations.

Ambition and gratitude ſeldom are found cordially to unite in the ſame heart; but from the heart of a rebel ambition entirely excludes gratitude, or changes it into hatred. No ſooner was Talleyrand in place and power, than, in return for the hoſpitable protection which he had received in America at a time when he was every where proſcribed in Europe, freſh orders were iſſued to capture all American ſhips without any declaration of war being previouſly made, and contrary to exiſting treaties between France and America. The late treaty between England and America was the aſſigned cauſe for thoſe orders, but the real cauſe was vengeance and plunder. Upwards of 400 American ſhips were captured in the Weſt Indies, and in different parts of Europe before America had time to ſend ambaſſadors to negociate with France. After much political chicanery, Talleyrand perſuaded the Directory *to receive them in France, but not to acknowledge them as ambassadors or negociators*; a diſtinction as novel as unjuſt in tranſactions between independent nations; it was alſo very humiliating

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* Moſt of the judges of the French prize tribunals were owners of the privateers, and of courſe judges in their own cauſe. In Spain, Italy, and other countries under the French yoke, the French conſuls fitted out the privateers, and were the only judges in the firſt inſtance in ſuch prize cauſes as came under their cognizance.

A Daniſh ſhip was condemned, becauſe in the cabin was rolled up an Engliſh carpet for the cabin floor. Another, becauſe one of the ſailors had on board a new pair of Engliſh boots. A Swediſh ſhip coming direct from Sweden was condemned, becauſe on board was found a barrel of Swediſh ſtrong beer, which the French ſaid was Engliſh porter. In theſe and many other ſimilar caſes the inſolence and injuſtice of the French were ſurpaſſed by nothing but the baſe meanneſs of the neutral powers, who ſuffered and ſo tamely ſubmitted.

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to the Americans, who, to gain the favour of Talleyrand, had choſen citizens of known probity and impartiality in American politics, and one of them the intimate friend of Talleyrand when in America, where and when his friendſhip was uſeful: they were not, however, permitted to be preſented to the Directory, and Talleyrand called upon them once or twice, but he let them always underſtand that it was not in an official capacity. Some low ſubaltern intriguers, the very refuſe of Talleyrand's political ſpies, were the honourable perſons to whom the Directory and Talleyrand had truſted this negociation, if it can be ſo denominated; and it is well known that after various impracticable, abſurd, and degrading propoſitions, when the American ambaſſadors ſpoke of the value for their captured ſhips, this ridiculous negociation was at an end; becauſe inſtead of paying the Americans, the perſons employed by Talleyrand demanded, in his name *d'argent beaucoup, d'argent* for him and for the Directors, and the American ambaſſadors not being on their parts prepared for ſuch a demand, nor having any orders or means to ſatisfy it, this political farce of Talleyrand's compoſition finiſhed here.

Two years afterwards, when Buonaparté had uſurped the ſovereign power in France, and Talleyrand, by ſwindling Louiſiana from Spain, found himſelf poſſeſſed of the means of revenging himſelf upon America, by the agents and propagandiſts which this new colony will vomit among the citizens of the United States, *there was a peace concluded which no declaration of war had preceded:* America reſtored the French ſhips it had captured from France, and France kept the American veſſels which it had already diſpoſed of. By this treaty Talleyrand's vengeance againſt America was rather augmented than decreaſed; becauſe he received no money as he expected, and although he was ſupported by all the American jacobins, and the royal jacobin of Pruſſia, he could not perſuade the American government to join the armed neutrality. In the courſe of twelve months' better acquaintance between Talleyrand and the directors, he became neceſſary to them. No miniſter was more ſubmiſſive to their deſpotiſm, and no miniſter treated other nations more deſpotically: he and the directors now underſtood each other, and ſhared with fraternity the plunder of weak and inſulted nations.

When the Directory was amuſing itſelf and the jacobins of Europe with an expoſure of the meanneſs of the negociating princes at Raſtadt, and impudently proclaimed that it offered to the world the olive-branch of peace, Talleyrand perſuaded it to attack Switzerland, a country yet unplundered by France.

None can more admire and pity the brave and loyal inhabitants of Switzerland than we ourſelves do; it has ſuffered and ſtill continues to ſuffer moſt grievouſly, in conſequence of the vexatious intrigues and tyranny of France; but when its government did not revenge their countrymen ſo cowardly butchered by the French on the 10th of Auguſt, 1792; at a time moreover when they might have done it with honour and ſucceſs; it could not expect, after having ſubmitted to ſuch a groſs inſult, but that France, at ſome favourable juncture, would to freſh inſult add attack, and itſelf and the nation fall the victims of its former impolitic conduct. Republican France never yet wronged any nation which it did not afterwards wiſh to weaken, to conquer, or annihilate. Spain and Auſtria are terrible examples of this French policy; the one injured, when the political rival of France,

France, may be now considered as a French province, and the other has only the will and not the power left to resist the dictates of France.

When the brave Lyonese defended themselves, in 1793, the Swiss government let another opportunity pass by of revenging the innocent blood of its countrymen; but at this period Switzerland was become the entrepot of commerce between France and other nations; and its citizens were *merchants* instead of *soldiers*. That this commerce was very advantageous there is no doubt; *but any nation sacrificing its honour and duty to a momentary profit, or rather that sells the former for the latter to a neighbouring nation more powerful than itself, such a neighbour as France will repay with interest the wages of its dishonour and infamy.*

Vague accusations and known falshoods against the Swiss government and nation preceded the attack of France, whose aid to establish *liberty* and *equality* was besides demanded by some Swiss vagabonds of no property or interest in their own country, and who for years subsisted only upon the salaries which as spies they received from Talleyrand and others of the French government; among those worthy Swiss patriots were La Harpe and Andermatte; (of the former we shall speak by and by.) Andermatte, the late commander in chief of Buonaparté's Helvetic government troops, was formerly an officer in the service of the unfortunate King of Sardinia, which his *suspected conduct* was the cause of his quitting: in 1799 he had the impudence to appear at Augsbourg, and to offer his services to Mr. Wickham, who was *organizing* the Swiss regiments, which were in plain English sold. His offers were not accepted; *but during his stay among the Austrian and Russian armies as a Swiss emigrant, he rendered so much service to France*, that Talleyrand caused him at his return to be made *Commander in Chief of the Helvetic troops.** But the intrigues of Talleyrand in Switzerland, previous to the invasion of the French in 1798, and their fatal effects, to the Swiss, to Austria, to Russia, and indeed to all Europe, are well known, and it is a fact, that upwards of two millions sterling, in money, were carried away from Switzerland, and divided between their director, their general commissaries, and their minister Talleyrand; and this exclusive of the plunder of the subaltern commissaries, officers, and soldiers, who called the campaign of 1798, in this ill-fated country, *une campagne d'or*.

During Talleyrand's stay in America, he had renewed his acquaintance with Hamilton Rowan and Napper Tandy, and projected with them a plan for an insurrection in Ireland: when he returned to Europe in 1796 he landed at Hamburgh, where he found Lord Edward Fitzgerald and Arthur O'Connor arrived before him, and waiting for him. Among his former revolutionary accomplices, Madame Genlis and her son-in-law, General Valence, resided at Altona near Hamburgh, and belonged to the

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* It had been fortunate for England had Mr. Wickham been more particular about the persons he employed. One d'Offernville, known to have belonged to the police at Paris, and who was deported by the directory as *improper to be employed*, we do not believe did the cause of the combined powers any service. Loyal men of abilities were often refused, when men were accepted who had served and betrayed all parties, but whom their boldness and intrigue, supported by the French government, pushed forward; the official correspondence published by France, and seized by the loyal Prussian government at Bareith and Anspach, proves this assertion.

Irish

Iriſh rebel committee at that place, where all the particulars were arranged for eſtabliſhing the total independence of Ireland and its future republican form of Government.

That done, Talleyrand went to Paris and communicated to his friend Barras, his revolutionary tranſactions with the Iriſh rebel chiefs; and General Hoche was in conſequence ſent in diſguiſe into Switzerland, there to meet Lord E. Fitzgerald and Arthur O'Connor, in the latter part of the ſummer of 1796; after agreement with them, the expedition under Hoche to Bantry Bay, took place in December following; but fortunately the ſeeds of rebellion and ſedition had not yet rooted themſelves in Ireland. The miſcarriage of this expedition cauſed the Directors to miſtruſt the reports of the Iriſh rebels at Paris, in 1797; and, whatever Talleyrand did to the contrary, when Miniſter, he could not, at this time, perſuade the Directors to ſend any but partial armaments, nor even procure his friend Valence an eraſion from the emigrant liſt, or a French commiſſion as an officer, by way of protection, notwithſtanding this man's offer, to go over to Ireland only with about 100 non-commiſſioned Daniſh and German officers, whom he had engaged on the part of France, for the purpoſe of teaching the Iriſh rebels military exerciſe and manœuvres.

No ſooner was Buonaparté the ſovereign of France, and Talleyrand his Miniſter, than he cauſed Madame Genlis and Valence to be recalled, and the latter was made a general. No man has been a more active agent for France in keeping up the correſpondence with the Engliſh and Iriſh rebels than Valence, and ſeveral of his emiſſaries, who have been arreſted, have owed it to the lenity of the Engliſh laws relative to treaſon, and to the generoſity of the Engliſh Government that they have not been more ſeverely puniſhed. One among others, a Swediſh rebel officer of the name of Jagerhorn, was ſent by Valence to England in 1798, and there arreſted. This man's military abilities would have been uſeful to the rebels had he been permitted to go to Ireland, as was intended.* If Talleyrand paid his emiſſaries well in foreign countries, foreign rebels, eſpecially the Iriſh, who had eſcaped and fled to France, were there left to ſtarve; a fate which they richly deſerved, and nothing more than they might have expected from ſuch an unprincipled man when he had no further occaſion for their ſervices.

Had the fleet that carried Buonaparté to Egypt in 1798, eſcaped in ſafety, it was to go to Breſt, and Talleyrand had then a promiſe from the Directory of another great expedition during the winter of 1798, under the command of General Kilmain.

The late friendly reception which A. O'Connor and other Iriſh rebels met with from Talleyrand at Paris, at a time when, by threats and intrigues, he had forced the princes of the Houſe of Bourbon to reſide in Poland or

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* In a pamphlet printed at Altona, 1799, by Valence, called—"Ce que J'ai fait pour ma patrie pendant l'emigration," Valence offered to a Daniſh nobleman, (of my acquaintance,) whoſe wife was his bonne amie, the honourable miſſion of Jagerhorn, with two hundred guineas for his travelling expences, but he was more loyal than to accept the offer. In 1799, when Jagerhorn was impriſoned in England, the Dane communicated the circumſtance to me.

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in Holland, proves he has not laid aſide his favourite maxim: when defending himſelf in 1799, againſt the Jacobins, he, among other things, declared—My invariable opinion has been and is, *that both the preſent and future Governments of France muſt always hold as a ſtanding principle, that the independence of Ireland and the conqueſt of Egypt are abſolutely neceſſary to eſtabliſh the power and ſecure the welfare of France, even ſhould it ſucceed in annihilating England's political and commercial influence with the Continent.**

At a period when all Europe was at peace, and the ignorance and weakneſs of the Britiſh Miniſters had cauſed the firſt murmurs of diſcontent in the American colonies, the Duke de Choiſeul, Miniſter to Louis XV. adviſed his King to attack and conquer Corſica, already divided into ſeveral factions; the ſucceſs of this expedition, and the tolerance, or rather the indifference, of the principal European powers, induced Choiſeul to plan a much bolder conqueſt. Having already, by means of his emiſſaries, encouraged the Britiſh ſubjects in the weſtern colonies to riſe in reſiſtance to their mother country, he conceived that the conqueſt of Egypt would endanger, if not deſtroy the colonial power of England in the eaſt. Count de Vergennes, the French Ambaſſador at Conſtantinople, had his inſtructions to ſound the Turkiſh Miniſters, and to endeavour to bribe them to demand the aſſiſtance of France againſt Aly Bey, and other then rebellious Beys and Pachas in Egypt and Syria.

Baron Hebert, the Auſtrian internuncio at the Ottoman Porte, diſcovered this intrigue, and informed his court of it, and after the repreſentations of the Empreſs Maria Thereſa to Louis XV. Choiſeul was forced to lay it aſide; his intention was, however, to carry it into effect when once the Americans ſhould declare their independence. This meaſure, his diſgrace, ſome time previous to that event, effectually put a ſtop to.†

This project was again diſcuſſed in the councils of Louis XVI. during the American war, after the taking of Minorca; and in 1787, when England and France were arming on account of the troubles in Holland; but the king would not conſent to ſuch an act of treachery againſt the old ally of France.

As the victories of Buonaparté were crowned by a peace with the continent, he was more beloved in France than any other general, and therefore more dreaded by the directory: not daring openly to diſgrace, deſtroy, or depoſit him,‡ Talleyrand was deſired to find out ſome employment for him any where but in France.

An invaſion of England was the favourite wiſh both of the government and of the armies, and Buonaparté was therefore declared commander in chief of the Army of England, and was mean enough to lend his name as

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* Defence de la conduit politique de Citoyen C. M. Talleyrand: L'An. 7.

† See the Memoirs of Choiſeul, Maurepas, and Vergennes. 3 vols. Baudouin. An. IV.

‡ Talleyrand, in order to keep Buonaparté upon his guard againſt the jealouſy of the directory, ſent him unknown a map of Cayenne, with the ſame inſcription as upon the French Pantheon—*Aux grands Hommes, La Patrie reconnoiſſante.* At that time Talleyrand led the directory to ſuſpect this map was ſent from the royaliſts, but now he openly avows the deed as his own.

a guarantee for a loan upon England, notwithſtanding he well knew it would no more be paid by England than it would by France.

That the ignorant directors really intended to invade and not to amuſe England, as was ſaid, there is little doubt; and we are well informed that they conſulted ſeveral experienced naval officers, among others Admiral Thouget, on the ſubject; and that all whom they did conſult diſſuaded them from the attempt; Talleyrand then brought forward the old project of conquering Egypt; but previous to its being laid before the directory it had the approbation of Buonaparte, who, truſting to former fortune, would have undertaken wilder ſchemes than this.

Talleyrand gained by this meaſure two important points; he flattered the unbounded ambition of Buonaparte, and thence gained his friendſhip; and by ſending away the object of the directory's dread and jealouſy, he conferred an obligation upon the directors, by which he inſured his own continuance in place.

Talleyrand may plead as an excuſe for the invaſion of Egypt and Switzerland the neceſſity of preventing a civil war in France, and of employing the ſoldiers who demanded the milliard promiſed them at a peace; it is certainly true, however, that the diſcontent in France, and in the French armies, was at this period very great; it is alſo true, that the principal cauſe of this diſcontent was the late revolution of the 18th fructidor, in which Talleyrand had been, if not the co-operator, the confident; and the infamy and crime of invading and plundering friendly nations cannot be diminiſhed by a neceſſity that had for its cauſe ſo great an infamy and crime as this revolution, which, to keep a few regicides in power, cauſed the wretchedneſs of millions.

(To be continued.)

To Mr. Cobbett.

Sir, *Sept.* 7, 1803.

Esteeming the independence of your ſpirit, even where I diſagree with you as to the propriety of its application, and admiring the manly firmneſs of your cenſures, even where I have reaſon to doubt their juſtice, I cannot but feel a conviction that, when betrayed into error, by miſinformation, to which every public writer is more or leſs liable, you will be as ready to retract, as you was prompt to advance it. In this perſuaſion, I confidently call upon you to correct a miſrepreſentation which appeared in your Summary of Politics, inſerted in the Political Regiſter of Saturday, Sept. 3d, reſpecting Mr. Jackſon, the Britiſh Envoy at Berlin. You ſtate that gentleman to be *inexperienced* and every way *unfit* for his ſituation: you aſk, "how is it poſſible that he ſhould ever gain over any one to his opinion, even ſuppoſing him to hit upon a right opinion himſelf!" You aſſert that "he has been a conſul; his education has been commercial rather than political;" and you dare to ſay, that "his notions are confined within the narrow compaſs of his little *parsimonious* bureau." Then, reaſſuming the interrogatory ſtyle, you add, "can he carry conviction to the mind of an heſitating ſtateſman?" The rank, talents, information, and manners of an embaſſador, ſhould be ſuch as to render his ſociety at once an honour and a pleaſure. What honour ſhould Mr. Beymé, for inſtance, perceive

perceive in associating with Mr. Jackson; what information could he derive from him; how could he possibly care any thing about him."

Now, Sir, allow me to observe that, if you had not been grossly misinformed, respecting the education and qualifications of Mr. Jackson, you never could have advanced these assertions, nor have put these questions. Mr. J. *never* was a consul; his education was *not* commercial, but classical and political; from early youth he was destined to support a diplomatic character, and his education was rendered perfectly conformable to such destination. You will not deny, Sir, that he was educated in the best school of diplomacy, when I tell you that he was a pupil of Lord Malmsbury's, whom he accompanied to the Hague, when his Lordship was sent as ambassador to Holland. He afterwards went to Madrid; and was employed as Minister Plenipotentiary, either there or at Berlin, even before he was of age. To say that so excellent a judge as Lord Malmsbury thought, and still thinks, most highly of Mr. Jackson's talents and judgment, is to say sufficient in his favour to induce you, I am convinced, to alter your opinion of him. But these sentiments were not confined to that nobleman; they were adopted by the last cabinet, who sent Mr. J. *on a special mission of a very important nature* to Vienna, even while we had a resident ambassador at the Imperial Court. He was, soon after, appointed Ambassador to Constantinople, but did not go thither, on account of a difference with Lord Grenville, who thought, (and perhaps justly), that his demands for supporting the dignity of his character and establishment, (demands which certainly did not bespeak a parsimonious spirit), were too high. In consequence of this disagreement, he remained unemployed till the last peace, when he was sent to Paris, and from thence to his present residence at Berlin. As to his *rank*, he is the son of a dignitary of the Church of England, and therefore worthy to associate with the proudest Baron of the Prussian court; his *talents* are deemed, by much better judges than myself, to be of a superior cast; his *information*, acquired during fifteen years of study in the diplomatic school, is extensive; his manners are polite, elegant, and dignified; his *notions* of policy are liberal and enlarged; and his *principles* and *opinions* are most sound, correct, and just. Thus endowed, Sir, Mr. Jackson's society is both an *honour and a pleasure* to any man who knows how to appreciate his merit. And it is certainly no great presumption to add, that he is perfectly competent, as he is willing, to give very important, and, as it would appear, very *necessary*, instruction to Mr. Beymè, or to any other of the Jacobinical advisers of his Prussian Majesty. What converts he may make to his opinions, I know not; that they may be numerous is devoutly to be wished; but, if they should be few, their paucity will be imputable to their perverseness and not to his inability.

There is not in Europe a court to which a man of good principles and great talents would have such strong objections to be sent, as to the court of Berlin; because there is none in which there are so many discouraging circumstances to encounter; so many difficulties to subdue, and so little success to hope for. What *can be* done will, I feel confident, be done by Mr. Jackson, who unites zeal with ability, and principle with experience. But, I fear, Machiavel himself would produce but little effect on a cabinet which has had the baseness to render its sovereign the tool of a foreign usurper.

I shall merely add, Sir, that Mr. Jackson has invariably acquitted himself to the perfect satisfaction of every Ministry by which he has been em-

ployed; and that more able dispatches than his have seldom been read by a cabinet; and relying on your impartiality for the immediate insertion of this letter, hasten to subscribe myself,

A Lover of Truth and Justice.

TO THE EDITOR.

Sir,

The British Critic, in reviewing "a Layman's Remarks on Dr. Vincent's Defence," observes, (Vol. XIX. p. 654,) "The attempt to *purify* the classics has a specious appearance; but who does not know that the Delphin editions, where the offensive parts are either uninterpreted or removed to the end, invite rather than repel the curiosity of youth?" Surely the Reviewer is here guilty, at least, of a little inconsistency, if not liable to the charge of wishing to retain the impurities and indecencies of the classics. He appears, indeed, decidedly against any attempt to purify them, as a measure specious indeed, but impracticable; because, in one instance, where the attempt has been made, it has not only failed of success, but has proved a remedy worse than the disease. His charge against the Delphin editions, as inviting rather than repelling the curiosity of youth, by leaving the offensive parts uninterpreted, is true. But what then? because one attempt has failed, does it follow that all others must prove equally unsuccessful, or that no other attempt must be made? That that attempt should fail of success was certainly no matter of surprise, because it applied not to the root of the evil. It retained all the offentive passages, omitting only the interpretation of them; so that wherever an hiatus occurred in the interpretation, there the eye of the learner was irresistibly attracted; and if he was incompetent to understand the passage, divested of its intrepretation, a Dictionary readily supplied that deficiency. But surely an obvious remedy might very effectually be applied; a remedy, indeed, so obvious, that I am surprised it did not occur to a Reviewer, I mean that of expunging every offensive passage of the author, instead of leaving them uninterpreted, Such an "expurgata editio" of the principal classics, for the use of schools, would be a more valuable present, than the laborious disquisitions of learned commentators, or the various readings and emendations of verbal critics. And where would be the loss to learning, if all such passages were to be sacrificed at the shrine of morality? Trifling confessedly as that loss would be, how would it be overbalanced, how would it shrink into nothing, when compared with the advantages that would result from it to the morals of our youth! But it will be said, are we to give up our best classics to be curtailed and mutilated by the hand of ignorance? No, not by the hand of ignorance; but curtailed they ought to be, and purged of every passage that has a tendency to cherish the corruption of human nature, to inflame the passions, to vitiate the morals, and to debauch the heart. After all such curtailment, sufficient would still remain for every purpose of instruction or illustration which the study of the classics is intended to answer. Here then the "lituræ labor" would be most commendably bestowed. Thus would the sources of instruction become pure, and the effects might be expected to appear in the amelioration of morals. Thus also would the character of the respective authors rise to a more exalted height. And surely those authors themselves would, if it were now in their power, very readily

consent

conſent to cancel every paſſage of an impure, indecent, immoral, or irreligious tendency. Lord Rocheſter, we know, on his death-bed requeſted that his lewd and profane poems and libels might not be publiſhed to the world. [See advertiſement to Parſons's Sermon at Lord Rocheſter's Funeral.] Pope, it is probable, left directions for ſuppreſſing ſome of his juvenile productions, not remarkable for their decency; or, if it can be ſuppoſed that he did not leave any ſuch expreſs directions, his original editor, (Warburton) in the "delicacy of his friendſhip," and regard for the reputation of the author, or (it may be hoped) from better motives, from a ſenſe of religious and moral duty, voluntarily ſuppreſſed them. Not ſo, a ſubſequent editor of the ſame poet; (Dr. Joſeph Warton) he, with an unbluſhing aſſurance, has brought forward and diſplayed to public view, what his more modeſt predeceſſor had induſtriouſly concealed, and what the intereſts of religion and morality, nay, even a ſenſe of common decency, ought to have taught a clergyman of the Church of England to conceal. [See Notes to the 4th Part of the Purſuits of Literature, and Introductory Letter to the Tranſlation of Paſſages in that maſterly work.] Nor is it ſufficient to ſay, in defence of ſuch conduct, that every, even the moſt trifling compoſition of ſuch a poet, is worthy of preſervation, or that, in order to form a true eſtimate of the character of a poet, every production of his genius ſhould be brought under review. Such a defence is too puerile to deſerve a refutation. Let us rather recommend to writers and editors of every deſcription, to endeavour to deſerve the ſame juſt tribute of praiſe, which Lord Lyttelton beſtowed on one of the moſt elegant and moral of our poets, (Thomſon.)

"His chaſte muſe employ'd her heav'n-taught lyre
None but the nobleſt paſſions to inſpire,
Not one immoral, one corrupted, thought,
One line, which dying he could wiſh to blot."

Prologue to Thomson's Coriolanus.

I am, Sir, your's, &c.

August 1, 1803. CLERICUS ANGLICANUS.

ON THE GOOD WORKS OF HEATHENS.

TO THE EDITOR.

SIR,

THE author of "Conſiderations on the preſent State of Religion, ſpeculative and practical, in this Country," (a pamphlet reviewed in your Number for January, 1803, p. 88,) alluding to the 13th Article, obſerves, "Leſt any opening ſhould be left, through which a ray of hope might enter, that virtuous heathens might poſſibly eſcape damnation, it was carefully inſerted in the Articles, not that their good works were defective, which would have been true, but that they had undoubtedly the nature of ſin, foraſmuch as they ſprung not of faith in Jeſus Chriſt, of whom they never could have heard." Here to me there appears ſome miſconception. It may, I think, be queſtioned, whether our reformers conſidered their Articles as addreſſed to *heathens*, or ever had *them* in contemplation. Admitting, however, that the Article in queſtion was intended to allude to virtuous heathens, who never could have heard of Jeſus Chriſt,

and to include them as well as nominal Chriſtians, whoſe works, done before the grace of Chriſt and the inſpiration of his ſpirit, (that is, before they have received Jeſus Chriſt and his goſpel by faith) are here declared undoubtedly to have the nature of ſin; admitting this; yet the Article neither ſays or implies that ſuch perſons cannot poſſibly eſcape damnation. And it muſt be a ſtrange perverſion that deduces any ſuch preſumptuous doctrine from it. The Article only ſays, that ſuch works have undoubtedly the nature of ſin; it does not go the length of ſaying that ſuch ſin is unpardonable, it reſtricts not the mercy of God, nor "denies the poſſibility of its exerciſe out of the pale of the covenant;" on ſuch matters it is wiſely ſilent. And it further declares why ſuch works have the nature of ſin, foraſmuch as they ſpring not of faith in Jeſus Chriſt, and becauſe they are not done as God hath willed and commanded them to be done." It is then to be conſidered, whether this doctrine, viz. "that ſuch works have the nature of ſin becauſe they ſpring not of faith in Jeſus Chriſt, and are not done as God hath willed and commanded them to be done," be a true doctrine, that is agreeable to ſcripture. This author certainly appears by implication to deny it to be a true doctrine, for he ſays, "It was carefully inſerted in the Articles, not that ſuch works were defective, *which would have been true*; but that they had undoubtedly the nature of ſin; *which of courſe he muſt ſuppoſe to be not true.* To be convinced of the truth of it, I will only refer him to the quotations in Welchman on the 11th, 12th, and 13th Articles. And in order to ſee the opinions of our divines concerning the extention of God's mercy to virtuous heathens, who have never heard of the name of Jeſus Chriſt, I could wiſh him to read and compare together the expoſition of Biſhop Pretyman, or the more enlarged one of Biſhop Burnet, on the 13th and 18th Articles. Theſe, I am perſuaded, will be ſufficient to clear up all doubts and difficulties on the ſubject to his ſatisfaction.

The ſame author is of opinion, "that purity of doctrine and uniformity of worſhip in our national church might be ſecured by only requiring of the clergy an unequivocal aſſent to the Book of Common Prayer; or that if a further teſt ſhould be thought abſolutely neceſſary to aſcertain uniformity of opinion, thoſe articles might be expunged which are not indiſpenſably neceſſary to ſalvation." I do not think that the clergy, as a body, would be deſirous of being relieved from ſubſcription to the preſent Articles. And as we ſee that differences of opinion, on many confeſſedly very important ſubjects, have prevailed, and continue to prevail, notwithſtanding the exiſtence and enforcement of this Teſt "for the avoiding of the diverſities of opinions, and for the eſtabliſhing of conſent touching true religion;" it certainly deſerves to be ſeriouſly and maturely conſidered, whether the abolition of this Teſt would not open a door to ſtill greater differences of opinion, and afford a wider range for licentiouſneſs and diſſention, both in doctrine and worſhip. And thus the remedy would become worſe than the diſeaſe; or rather would it not contribute to its aggravation? Having thus ſtated my reaſons why I cannot ſubſcribe to ſome of this author's ſentiments, I have only to add, that to ſome other ſentiments ſtated in your Review, ſee ibid. p. 90, (whether this author's or your own) on the ſubject of Churches for the Poor, and on the dilapidated State of Country Churches and Parſonage Houſes, I do moſt cordially ſubſcribe.

I am, Sir, your's, &c.

Auguſt 1, 1803. CLERICUS ANGLICANUS.

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